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Society of Friends. Richmond Conference
1887

PROCEEDINGS,

INCLUDING

Declaration of Christian Doctrine,

OF THE

GENERAL CONFERENCE OF FRIENDS,

HELD IN RICHMOND, IND., U. S. A.,

1887.

PUBLISHED BY DIRECTION OF THE CONFERENCE.

RICHMOND, IND.

NICHOLSON & BRO., PUBLISHERS AND BINDERS.

1887.



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cious bond which only can bind us together. Let patience, faith, and love characterize all our deliberations. One is our Master, even Christ, and all we are brethren.

Francis W. Thomas, of Indiana Yearly Meeting, was appointed temporary presiding officer. Upon taking the chair he said :

Friends and Delegates :—On behalf of Indiana Yearly Meeting I extend to you all a hearty welcome here. A general conference has been looked forward to for many years with prayerful solicitude by many concerned Friends, some of whom have been called away. The time has come, in the ordering of truth, for the Society of Friends to strengthen its stakes, and stretch abroad the curtains of its tent. We trust you will be filled with gratitude, and that a hearty response may spring up in the heart of every delegate at this omen of great good. We greet you with gratitude that you have contributed to this beneficent occasion. We take our place among you with confidence. We have felt that a step of this kind was needed, even sooner than this, to insure a link to unify the Society; but as it is deferred until now, we are gratified at this large attendance.

The Chairman, Francis W. Thomas, read a portion of Scripture — 1 Sam. ii. : 1st to 10th verses.

Many offerings of thanksgiving and prayer were made to the great Head of the church, that He might own this assembly of His people, and accord it His indispensable help and support.

Dr. William Nicholson and Mahalah Jay were appointed Clerks for the preliminary session.

From Minutes of the several Yearly Meetings, we learn that the following delegates have been appointed to this Conference, viz. :

From London Yearly Meeting — Joseph Bevan Braithwaite, Joseph Storrs Fry, George Gillett, Marriage Wallace, Sarah Satterthwaite Clark, and Maria Richardson.

From Dublin Yearly Meeting—James N. Richardson, George Grubb, and Thomas White Fisher.

From New England Yearly Meeting—Wm. O. Newhall, Benj. F. Knowles, Ruth S. Murray, Chas. H. Jones, Alfred H. Jones, Augustine Jones, Hannah J. Bailey, Elizabeth T. Larkin, and Reuben T. Jones.

From New York Yearly Meeting—James Wood, David H. Lane, Ann M. Haines, Wm. L. Deane, Augustus Taber, Caroline E. Ladd, Mary Jane Weaver, James N. Haviland, and Wm. H. S. Wood.

From Baltimore Yearly Meeting—Francis T. King, James Cary Thomas, John Pretlow, Caleb Winslow, Mary S. Edge, Mary W. Thomas, Jane E. White, and Mary S. Thomas.

From North Carolina Yearly Meeting—Joseph Moore, Josiah Nicholson, Mary C. Woody, and Abigail N. Mendenhall.

From Ohio Yearly Meeting—D. B. Updegraff, Jacob Baker, Lida G. Romick, Wm. J. Harrison, Asa Pim, Sarah E. Jenkins, John Butler, Wm. G. Hubbard, Edward G. Wood, Israel P. Hole, James Farmer, Hannah B. Tatum, Hannah W. Blackburn, and Mary C. Wood.

From Indiana Yearly Meeting—Francis W. Thomas, Wm. P. Pinkham, Timothy Nicholson, Allen Jay, Thomas N. White, Robert W. Douglas, Mahalah Jay, Naomi W. Harrison, Tamar T. Hill, Mary H. Goddard, Esther G. Frame, and Alice Bergman.

From Western Yearly Meeting—Barnabas C. Hobbs, Calvin W. Pritchard, David Hadley, Wm. L. Pyle, Nathan H. Clark, Samuel Trueblood, Eliza C. Armstrong, Drusilla Wilson, Francis C. Jenkins, Lucinda M. Edwards, and Martha J. Binford.

From Iowa Yearly Meeting—Elias Jessup, Isom P. Wooton, Benjamin Trueblood, John F. Hanson, Charles Hutchinson, John H. Douglas, Addison White, Abby G. Mendenhall,

Martha Battey, Wm. P. Smith, Jane Votaw, and Jehu H. Stuart.

From Canada Yearly Meeting — Howard Nicholson, John T. Dorland, John Richard Harris, Samuel Rogers, and Hannah J. Cody.

From Kansas Yearly Meeting — Wm. Nicholson, Drusilla Wilson, Rachel Woodard, Wm. H. Coffin, Mary H. Rogers, and Jesse W. Wilmore.

The whole number of delegates appointed was ninety-nine.

The following nine original appointees of their respective Yearly Meetings are prevented by sickness or other circumstances from attending the Conference, as delegates, except Drusilla Wilson, who, having removed from Kansas into the limits of Western Yearly Meeting, was appointed by it, and is attending the Conference as a delegate from Western Yearly Meeting, viz.: Marriage Wallace, Charles H. Jones, Reuben T. Jones, Caroline E. Ladd, Francis T. King, Josiah Nicholson, Drusilla Wilson, Mary H. Rogers, and Martha Battey.

The following Friends presented proper credentials, and took their places as delegates to the Conference, viz.: Charles Brady, appointed by London Meeting for Sufferings, to take the place of Marriage Wallace; Timothy B. Hussey, appointed by New England Representative Meeting, filled the place of Reuben Jones; Francis White, appointed by Baltimore Representative Meeting, filled the place of Francis T. King; Washington Hadley and Miriam A. Maxwell, by appointment of Kansas Representative Meeting, filled the places of Drusilla Wilson and Mary H. Rogers. The whole number of delegates in attendance is ninety-five.

The Conference invited Dr. James E. Rhoads, David Scull, Dr. Henry Hartshorne, and John B. Garrett, of Philadelphia Yearly Meeting, who were present, to seats in the Conference, and to participate in discussions, but not to serve

on committees, nor to have a voice in the decisions of the Conference.

The following delegates are appointed a committee on permanent organization, to report at next session, viz. : Joseph Storrs Fry, Thomas White Fisher, William O. Newhall, William H. S. Wood, Dr. Caleb Winslow, Abigail N. Mendenhall, John Butler, Allen Jay, Nathan H. Clark, Isom P. Wooton, William H. Coffin, and John T. Dorland.

The following delegates, viz. : Charles Brady, George Grubb, Augustine Jones, Augustus Taber, Dr. James Cary Thomas, Joseph Moore, Jacob Baker, Timothy Nicholson, Benjamin Trueblood, Dr. William Nicholson, Howard Nicholson, and David Hadley, are appointed to consider and to formulate propositions to be presented for the deliberation of the Conference, to report methods of business and rules of procedure, and their judgment as to whether the sessions of this Conference shall be open, or otherwise. Said committee are to appoint a sub-committee of their number, to whom subjects for consideration may be presented, and to report to the Conference the names of the sub-committee.

The Conference directs the Committee on Business to arrange with a competent stenographer, to keep an accurate record of the proceedings of the Conference, the same to be the exclusive property of the Conference, and subject to its disposal.

The Conference then adjourned to 3 o'clock P.M.

AFTERNOON SESSION — 3 O'CLOCK.

The committee on permanent organization propose James Wood, of New York Yearly Meeting, as permanent Chairman, and Dr. Jehu H. Stuart, of Iowa Yearly Meeting, and Mahalah Jay, of Indiana Yearly Meeting, as Clerks. This report is united with, and they are appointed accordingly.

The Committee on Business made a partial report, which was amended, and adopted, as follows :

1. Three regular sessions of the Conference shall be held each day, on Sixth, Seventh, and Second-days:

First, from 9 to 12 o'clock A. M.

Second, from 3 to 5 o'clock P. M.

Third, from 7 to 9 o'clock P. M.

2. It is the decision of the Conference that the wives and husbands of the delegates shall be admitted to the floor of the Conference, and that each delegation shall have the privilege of inviting not more than ten persons as visitors to the sessions of the Conference — the visitors, thus invited, to occupy seats in the rear of those occupied by the delegates.

3. They recommend that in determining the decisions of the Conference, the ordinary methods in use among Friends shall be observed.

4. Each delegate, on rising to speak, shall be recognized by the Chairman, and the name of the speaker, and the Yearly Meeting from which he or she is accredited, shall be distinctly announced.

5. No speaker shall occupy more than twenty minutes in his address, without consent of the Chairman, nor shall he speak a second time, upon any one proposition, without the permission of the Chairman, and the second address shall be limited to five minutes, except by consent of the Chairman.

6. The committee recommend that Anna Taylor, of Indianapolis, Ind., be appointed stenographer for the Conference.

Our aged Friend, Eli Jones, of New England Yearly Meeting, was invited to a seat on the floor of the Conference.

The Conference adjourned to 7 o'clock P. M.

EVENING SESSION — 7 O'CLOCK.

The Business Committee reported to the Conference, for its consideration, the following question: Is it desirable that all the Yearly Meetings of Friends in the world should adopt one declaration of Christian Doctrine?

The discussion of the question was opened by Francis W. Thomas, who was followed by Dr. James E. Rhoads, Israel P. Hole, Mary W. Thomas, Charles Brady, Jacob Baker, Dr. James C. Thomas, Barnabas C. Hobbs, D. B. Updegraff, and Dr. Henry Hartshorne, all of whom but one spoke in the affirmative.

The Committee on Business propose that the following delegates constitute the sub-committee to receive subjects for consideration, as referred to in the appointment this morning, viz.: Charles Brady, David Hadley, Augustus Taber, Timothy Nicholson, and Benjamin Trueblood, which was united with by the Conference.

The Committee on Business also proposed the following topic for discussion to-morrow morning, viz.: What is the mission of the Society of Friends, and what is its message to the world? How can we best fulfill and declare them?

The Conference adjourned to 9 o'clock to-morrow morning.

SEVENTH-DAY MORNING — 9 O'CLOCK.

After a period of devotion and prayer, the minutes of the afternoon and evening sessions of yesterday were read and approved.

The topic agreed upon at the afternoon session yesterday was considered. Joseph Bevan Braithwaite spoke first, and was followed by Francis W. Thomas, Dr. James C. Thomas, Benjamin Trueblood, B. C. Hobbs, Esther G. Frame, George Gillett, John T. Dorland, I. P. Hole, and James Wood.

It was suggested and heartily endorsed that the delegates from the various Yearly Meetings seek occasion to become acquainted with one another.

Benj. Trueblood proposed, and the Conference concurred, that a committee of five be appointed by the Chairman, to prepare a statement of the conclusions reached by this Conference.

President Joseph John Mills extended a cordial invitation to the Conference to visit Earlham College.

The Business Committee propose for consideration at the afternoon session the following question: Is it desirable that there should be a union of the Yearly Meetings for Foreign Mission work?

Conference adjourned to 3 o'clock.

AFTERNOON SESSION — 3 O'CLOCK.

After a period of devotion, the Chairman announced as committee to prepare a statement of conclusions reached by the Conference, the following delegates, viz.: Joseph Storrs Fry, Ruth S. Murray, Francis W. Thomas, Wm. Nicholson, and Isom P. Wooton.

The topic proposed in the forenoon session—Union in Foreign Mission Work—was taken up and considered. Mahalah Jay made a statement of the present standing of the work in the American Yearly Meetings. She was followed in the discussion by Isom P. Wooton, R. W. Douglas, F. W. Thomas, Timothy B. Hussey, Hannah J. Cody, Eliza Armstrong, Charles Hutchinson, Dr. James E. Rhoads, C. W. Pritchard, Sarah E. Jenkins, David Scull, Allen Jay, Mary S. Thomas, D. B. Updegraff, John B. Garrett, and some others.

The Conference favors a union of the American Yearly Meetings in foreign mission work, in such way and time as may be practicable.

The Conference accepted the invitation to visit Earlham College, in a body, on Second-day of next week, at fifteen minutes past one o'clock, the afternoon session to convene at half-past three o'clock and continue to half-past five.

Conference adjourned to 7 o'clock.

EVENING SESSION — 7 O'CLOCK.

After a period of devotion and prayer, the Chairman read the following report from the Business Committee in

relation to the Ordinances, which is accepted and adopted by the Conference without dissent:

REPORT.

TO THE CONFERENCE:

A number of suggestions having been made by members of the Conference to the Business Committee, in reference to the teaching and practice of Water Baptism and the Supper, by those in official positions in the Society of Friends, the Committee have given careful attention thereto, but believe that the recent official utterances and reaffirmations of eight Yearly Meetings on this continent have definitely settled these questions. They present with this report an extract from the Minutes of Indiana Yearly Meeting, which is in substantial agreement with the Minutes of other Yearly Meetings; and we advise that the subject be not entered upon or debated at this time. The extract from the Minute of Indiana Yearly Meeting is as follows:

“We believe it to be inconsistent for any one to be acknowledged or retained in the position of Minister or Elder among us who continues to participate in or to teach the necessity of the outward rite of Baptism or the Supper.” (Minutes 1886, p. 52.)

According to a previous announcement of the Business Committee, the following subject became the next for consideration by the Conference, viz.: Regularly established public Meetings for Worship, and the manner of conducting them.

The discussion was opened by George Grubb, who was followed by Joseph B. Braithwaite, Mary S. Thomas, B. C. Hobbs, Mary J. Weaver, Isom P. Wooton, William G. Hubbard, Dr. James Cary Thomas, Jane Votaw, Ruth S. Murray, Mary C. Woody, Benjamin Trueblood, James N. Richardson, Dr. Henry Hartshorne, and Joseph Storrs Fry.

The Conference adjourned to 9 o'clock Second-day morning.

SECOND-DAY MORNING—9 O'CLOCK.

After the reading of Scripture, and a period of devotion, the Clerk read the Minutes of the sessions of Seventh-day. The record concerning the action of the Conference with reference to the Ordinances, not being entirely satisfactory to the Conference, that subject was reconsidered, and returned to the Business Committee to report upon at a future session.

The following proposition, received from the Business Committee, was concurred in by the Conference. It was referred to the following delegates proposed by the Committee, to consider, and make report upon to a future session of the Conference, viz.: Joseph B. Braithwaite, William Nicholson, George Grubb, James Cary Thomas, James Wood, Joseph Moore, B. C. Hobbs, Jane E. White, Benjamin Trueblood, George Gillett, Jacob Baker, and Mahalah Jay:

PROPOSITION.

The Conference having decided that one Declaration of Christian Doctrine is desirable, we therefore recommend that a committee be appointed to prepare a statement of our Christian belief, as a branch of the Church of Christ, and report to a future session of the Conference.

The subject previously agreed upon for discussion at this session of the Conference was taken up, which is as follows: The proper relations of the Ministry to the Church, and the duty of the Church towards the Ministry in connection with the liberty of prophesying, and the necessity of maintaining it inviolate in all our meetings.

The discussion was opened by Thomas White Fisher, who was followed by Nathan H. Clark, C. W. Pritchard, and R. W. Douglas.

The time for adjournment having arrived, the further discussion of this subject was postponed until the afternoon session at half-past three o'clock. It was proposed by the Business Committee, and concurred in by the Conference, that

when it adjourns this evening, it do so to meet to-morrow afternoon at 2 o'clock, to consider the report of the committee just appointed to prepare a Declaration of Christian Doctrine.

The Conference adjourned, in accordance with a previous arrangement made to visit Earlham College, until half-past three o'clock.

SECOND-DAY AFTERNOON — 3:30 O'CLOCK.

The discussion of the subject in relation to the Ministry was resumed, according to agreement at the forenoon session, by Charles Hutchinson, who was followed by Dr. James C. Thomas, George Gillett, John Henry Douglas, Jesse Wilmore, Howard Nicholson, B. C. Hobbs, Joseph Storrs Fry, David H. Lane, and Timothy B. Hussey.

Further discussion of this subject was postponed until the reassembling at the evening session.

The Business Committee made the following report on the subject of the Ordinances, referred back to them at the morning session, which is unanimously concurred in by the Conference.

REPORT.

A number of suggestions having been made by members of the Conference to the Business Committee, in reference to the teaching and practice of Water Baptism and the Supper, by those in official positions in the Society of Friends, the committee have given careful attention thereto, but believe that the recent official utterances, reaffirmations, and enactments of London Yearly Meeting, and of eight of the Yearly Meetings of Friends on this continent, in relation to Water Baptism and the Supper, have so definitely settled these questions in our branch of the Christian church, that there is no occasion for the discussion of them by this Conference.

The Conference adjourned to 7 o'clock.

EVENING SESSION — 7 O'CLOCK.

Further discussion of the subject before the Conference was resumed by Mary J. Weaver. She was followed by Ben-

jamin Trueblood, Francis W. Thomas, Mary S. Thomas, Jno. F. Hanson, Sarah Satterthwaite Clark, David Hadley, Augustine Jones, Mary C. Woody, D. B. Updegraff, Jas. N. Richardson, Maria Richardson, Jas. M. Haviland, I. P. Hole, Eliza C. Armstrong, Allen Jay, Sarah Jenkins, and Jno. T. Dorland.

Conference adjourned, to meet to-morrow at 2 P. M.

THIRD-DAY AFTERNOON — 2 O'CLOCK.

The minutes of the sessions of the Conference of yesterday were read and approved.

The following proposition from the Business Committee was received for consideration, viz.: Shall we recommend the establishment of a Conference of Yearly Meetings, with certain delegated powers, to meet at stated periods?

The discussion was opened by Dr. Wm. Nicholson, who was followed by Dr. Henry Hartshorne, and Barnabas C. Hobbs, after which the subject was laid upon the table.

The committee which was appointed to prepare and submit to the Conference a declaration of Christian Doctrine, produced a partial statement, which was received. After careful deliberation, the portion thus presented by the committee was adopted by the Conference.

Conference adjourned to 7 o'clock P. M.

EVENING SESSION — 7 O'CLOCK.

After a period of devotion, the Chairman expressed, on behalf of the Conference, thanks to Friends of Indiana Yearly Meeting for their kind reception of the delegates and care in securing comfortable homes for them; to the congregation accustomed to meet in this house, for its use; to E. G. Hill, for beautiful floral decorations; to the President, officers, and students of Earlham College, for their courteous reception; and to J. C. Shaffer, for free transportation of delegates to the College.

Joseph Storrs Fry expressed the obligation felt by the delegates from London and Dublin Yearly Meetings for the hospitable reception they had received.

F. W. Thomas expressed the great satisfaction that Friends of Indiana Yearly Meeting felt in the privilege of receiving and entertaining the delegates to the Conference.

At the suggestion of the Business Committee, the whole matter of the preparation, printing, and distribution of the transactions of the Conference, including the form in which they shall be issued, and number of copies, was referred to the delegates of Indiana Yearly Meeting, in conjunction with the Clerks; and they are authorized by the Conference to draw upon the several Yearly Meetings represented for their respective shares of the expense, in proportion to their membership.

The Committee on a Declaration of Christian Doctrine submitted the remaining part of their report, which the Conference accepted, and, with one small alteration, adopted.

The committee appointed to prepare a statement of the conclusions reached by the Conference upon subjects which came before it, presented their report, which the Conference adopted.

The proposition with reference to the establishment of a Conference of Yearly Meetings, with certain delegated powers, to meet at stated periods, was taken from the table, and the Conference requests the Yearly Meetings to consider this subject.

Expressions of thanks were tendered the officers for their efficiency in serving the Conference.

Having finished the work brought before it, and with humble and sincere acknowledgment of the goodness of God in permitting the assembling of so many representatives from all the Yearly Meetings in the world, and in enabling it to perform its labors with so much unity and brotherly condescension, the Conference adjourned *sine die*.

JAMES WOOD, *Chairman.*

JEHU H. STUART, } Clerks.
MAHALAH JAY, }

CONCLUSIONS OF THE CONFERENCE.

At a conference of delegates from the Yearly Meetings of London, Dublin, New England, New York, Baltimore, North Carolina, Ohio, Indiana, Western, Iowa, Canada, and Kansas, convened at Richmond, Indiana, by invitation of Indiana Yearly Meeting, commencing Ninth Mo. 23, and ending Ninth Mo. 27, 1887:

After a time of solemn waiting on the Lord in prayer, and the appointment of committees for the arrangement of the business, the following subject was proposed for consideration:

“Is it desirable that all the Yearly Meetings of Friends in the world should adopt one declaration of Christian doctrine?”

The Conference gave an affirmative answer to this question. While the Holy Scriptures must ever be the outward test of our faith and doctrine, men differ in their interpretation of them.

It was considered desirable that some method should be taken to form a common declaration of fundamental doctrine, which might prevent the tendency towards disintegration of the Society. The various Yearly Meetings have issued their own declarations on this subject, which are in substantial agreement; but it was deemed to be for the benefit of the Society at large, that a simple statement of the doctrines professed by us should be drawn up, which might form an expression of the faith which we hold in common.

At a subsequent sitting a committee was appointed to prepare such a declaration. This was afterwards submitted and was approved by the Conference, and is sent to the Yearly Meetings for their consideration and adoption.

The next subject claiming the attention of the Conference was the question: "What is the mission of the Society of Friends; what is its message to the world; and how can we best fulfill and declare them?"

It was felt that as a part of the church of the Lord Jesus Christ, we have a share in the great mission which is contained in the command, "Go ye into all the world, and preach the Gospel to every creature." It was further acknowledged that, whilst in common with our fellow-Christians we have to proclaim the fundamental truths of the Gospel, fully accepting the historical record of all that our Savior did and suffered; his birth, his teachings, his holy life, his death for the sins of the world, his resurrection and ascension; we have to testify to the practical realization of these truths in our own experience, and to the duty of carrying out in our daily life all that belongs to their spiritual application.

Our testimony to the Headship of Christ over his church; to the freedom of the Gospel ministry, and the bestowing of the gifts of the Spirit upon men and women in our congregations apart from any ordination by man; to the simplicity of Divine worship as opposed to ritualism; the true meaning of baptism and the supper as opposed to all dependence upon outward forms and ceremonies; our conviction of the utter inconsistency of all war with the teachings of Christ, and other kindred subjects, were referred to, and accepted as the voice of the Conference. These truths are needed by the world, and should be carried into all the reforms of the day, as an energizing, purifying influence, which shall tend to the glory of God, and the blessing of the world.

The Conference then entered upon the consideration of the third question:

"Is it desirable that there should be a union of the American Yearly Meetings in Foreign Mission work?"

An affirmative answer was the result of the discussion of this question; and it was concluded that it is desirable to have

one central board of missions, whose actions would unify the efforts now put forth by the different Yearly Meetings, and enable them to work more wisely and efficiently.

The different objects interesting the separate organizations might still be pursued, but as there is strength in union, it was recommended that one general association should be formed as soon as practicable.

The fourth subject brought before the Conference was: "Meetings for Worship, and the Method of Conducting them."

We reverently and thankfully accept the teaching of our blessed Lord, that "God is a Spirit; and they that worship him must worship him in spirit and in truth." Upon this is based the expression of George Fox, "Hold all your meetings in the power of God."

While the requirements of various places may differ, it was the opinion of the Conference that to-day, as of old, the guidance of the Head of the church should be sought by those assembled. Waiting upon him for direction, with the prayer arising from each heart, "Lord, what wilt thou have me to do?" the various gifts of His believing children will be exercised to His glory, and the edification of the church.

The ministry of the word, the prayer for help, the reading of the Scriptures, the hymn of praise, or the silent waiting upon the Lord for strength, may, any or all, be used by the Spirit, to the exaltation of the Lord Jesus as a Prince and a Savior, for the blessing of the congregation.

But a loving caution was felt to be needful, lest our zeal lead any of us into an undue activity of service, which would prevent our hearing the still, small voice of the Spirit, and hinder the work assigned to each one in the church.

Especially in regard to singing, reference was made to the danger of using words which may not be suited to the condition of those present, or of allowing a merely cultivated taste for music to lead into arrangements inconsistent with spiritual worship by the whole congregation.

The following report from the Business Committee on the subject of the Ordinances, was received, and adopted by the Conference without a dissenting voice :

“ A number of suggestions having been made by members of the Conference to the Business Committee, in reference to the teaching and practice of Water Baptism and the Supper, by those in official positions in the Society of Friends, the Committee have given careful attention thereto, but believe that the recent official utterances, reaffirmations, and enactments of London Yearly Meeting, and of eight of the Yearly Meetings on this continent, in relation to Water Baptism and the Supper, have so definitely settled these questions in our branch of the Christian church, that there is no occasion for the discussion of them by the Conference.”

The sixth question brought before the Conference was as follows :

“ What is the relation of the ministry to the church, and of the church to the ministry, and how shall the ministry be sustained ? ”

The subject of the ministry of the gospel in its relation to the church, was entered upon with a deep sense of its great importance and many bearings upon the welfare of the flock. There was a general concurrence of judgment on the nature of the call to the ministry, the qualifications for it, and the manner in which it should be exercised. It was considered of primary importance that those who uphold a living Savior, should themselves know the cleansing in His precious blood, and being born again into His kingdom. Then, baptized with the Holy Ghost, they are ready to be used by Him to His glory.

A gift in the ministry is not conferred by any educational process, but all the powers of the ministers should be cultivated to their fullest extent, that there may be skilled workmen for the Lord. He calls the ignorant into his service, but He does not want them to continue in that condition.

All may not have equal advantages, but the Holy Scriptures are open, and by reading, meditation, and study of the written word, the mind will be filled with truths, which the Holy Spirit will call forth from time to time, as He wills.

There was considerable diversity of opinion as to what arrangements are allowable for securing a regular ministry in those congregations not already provided for in that respect. The Conference did not presume to advise our meetings as to the exact course which it might be right to pursue in each case. Whilst recognizing the need of increased earnestness and devotion to the Lord's service on the part of all and the call for an extension of evangelistic work, there was a general desire that our section of the church might ever be faithful in her testimony for the Lord, in the place which He has assigned her.

As the leading of the Lord's spirit is faithfully followed, there will be a right exercise of the liberty of the Gospel in the ordering of our church work, but it is important that those who are rightly occupying a prominent position in our meetings should not become a separate order of men and women, on whom the charge of the congregation should be conferred, thus virtually excluding the gifts of other brothers or sisters.

It was also considered that any pecuniary assistance which may be rendered in aid of the work of the ministers, should be free from any suspicion of creating places for the exercise of a profession, to be sought for as a maintenance.

The blessed service of the Lord should be free in more senses than one, and dependence upon Him for the supply of all our need should be encouraged.

No church will reach a full measure of prosperity, until it is ready heartily to appreciate, and lovingly and efficiently to aid the earnest labors of a devoted and self-sacrificing ministry; therefore, while offering some words of loving counsel, we wish to extend to our brothers and sisters so engaged, an

expression of affectionate interest and sympathy, and an earnest desire for the blessing of the Lord upon their faithful service.

MINUTE OF CONFERENCE.

The proposition with reference to the establishment of a conference of Yearly Meetings, with certain delegated powers, to meet at stated periods, was considered, and the conference requests the Yearly Meetings to consider this subject.

JAMES WOOD, *Chairman.*

JEHU H. STUART, } *Clerks.*
MAHALAH JAY,

A DECLARATION
OF SOME OF THE
FUNDAMENTAL PRINCIPLES OF CHRISTIAN TRUTH
AS HELD BY THE
RELIGIOUS SOCIETY OF FRIENDS.

It is under a deep sense of what we owe to Him who has loved us that we feel called upon to offer a declaration of those fundamental doctrines of Christian truth that have always been professed by our branch of the Church of Christ.

OF GOD.

We believe in one holy,¹ almighty,² all-wise,³ and everlasting⁴ God, the Father,⁵ the Creator⁶ and Preserver⁷ of all things; and in Jesus Christ, His only Son, our Lord, by whom all things were made,⁸ and by whom all things consist;⁹ and in one Holy Spirit, proceeding from the Father and the Son,¹⁰ the Reprover¹¹ of the world, the Witness for Christ,¹² and the Teacher,¹³ Guide,¹⁴ and Sanctifier¹⁵ of the people of God; and that these three are one in the eternal Godhead;¹⁶ to whom be honor, praise, and thanksgiving, now and forever. Amen.

¹ Isa. vi. 3, lvii. 15.

² Gen. xvii. 1.

³ Rom. xi. 33, xvi. 27.

⁴ Ps. xc. 1, 2.

⁵ Matt. xi. 25-27.

⁶ Gen. i. 1.

⁷ Job vii. 20.

⁸ John i. 3.

⁹ Col. i. 17.

¹⁰ John xv. 26, xvi. 7.

¹¹ John xvi. 8.

¹² John xv. 26.

¹³ John xiv. 26.

¹⁴ John xvi. 13.

¹⁵ II. Thes. ii. 13.

¹⁶ Matt. xxviii. 19, John x.

30, xvii. 21.

N. B.—It should be understood that the quotations from Scripture are made from the Authorized Version, unless stated to be from the Revised Version.

THE LORD JESUS CHRIST.

It is with reverence and thanksgiving that we profess our unwavering allegiance to our Lord and Savior, Jesus Christ. No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, He hath declared Him.¹ In Him was life,² and the life was the light of men.³ He is the true Light which lighteth every man that cometh into the world;⁴ through whom the light of truth in all ages has proceeded from the Father of lights.⁵ He is the eternal Word⁶ who was with God and was God, revealing Himself in infinite wisdom and love, both as man's Creator⁷ and Redeemer;⁸ for by Him were all things created that are in heaven and that are in earth, visible and invisible. Conceived of the Holy Ghost,⁹ born of the virgin Mary,¹⁰ the Word was made flesh,¹¹ and dwelt amongst men. He came in the fullness¹² of the appointed time, being verily foreordained before the foundation of the world,¹³ that He might fulfill¹⁴ the eternal counsel of the righteousness and love of God for the redemption of man.¹⁵ In Him dwelleth all the fullness of the Godhead bodily.¹⁶ Though He was rich, yet, for our sakes, He became poor, veiling in the form of a servant¹⁷ the brightness of His glory, that, through Him, the kindness and love of God¹⁸ toward man might appear in a manner every way suited to our wants and finite capacities. He went about doing good;¹⁹ for us He endured²⁰ sorrow, hunger, thirst, weariness,²¹ pain, unutterable anguish²² of body and of soul, being in all points tempted like as we are, yet without sin.²³ Thus humbling himself that we might be exalted, He emphatically recognized the duties and the sufferings of humanity as among the means whereby, through the obedience of faith, we are to be dis-

¹ John i. 18.⁹ Matt. i. 23-25, Luke i. 35.¹⁷ Titus iii. 4.² John i. 4.¹⁰ John i. 14.¹⁸ Acts x. 38.³ John i. 9.¹¹ Gal. iv. 4.¹⁹ Isa. liii. 4, Luke xii. 50,⁴ James i. 17.¹² I. Peter i. 20.²⁰ Luke xix. 41, xxii. 44.⁵ John i. 1.¹³ Isa. xi. 1-5, Isa. lii. 13-15.²¹ John iv. 6.⁶ Col. i. 13-16.¹⁴ Isa. liii.²² Luke xxii. 43, 44.⁷ Col. i. 14.¹⁵ Col. ii. 9.²³ Heb. iv. 15.⁸ Matt. i. 20.¹⁶ Phil. ii. 7.

ciplined for heaven, sanctifying them to us, by Himself performing and enduring them, leaving us the one perfect example¹ of all righteousness² in self-sacrificing love.

But not only in these blessed relations must the Lord Jesus be ever precious to His people. In Him is revealed as true God and perfect man,³ a Redeemer, at once able to suffer and almighty to save. He became obedient⁴ unto death, even the death of the cross, and is the propitiation for our sins, and not for ours only, but also for the sins of the whole world;⁵ in whom we have redemption through his blood,⁶ the forgiveness of sins according to the riches of his grace. It is our joy to confess that the remission of sins which any partake of is only in and by virtue of His most satisfactory sacrifice and no otherwise.⁷ He was buried and rose again the third day,⁸ according to the Scriptures, becoming the first fruits⁹ of them that sleep, and having shown Himself alive after His passion, by many infallible proofs,¹⁰ He ascended into heaven, and hath sat down at the right hand of the Majesty on high, now to appear in the presence of God for us.¹¹ With the apostles who beheld His ascension, we rest in the assurance of the angelic messengers, “This same Jesus, which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven.”¹² With the apostle John, we would desire to unite in the words, “Amen; even so, come, Lord Jesus.”¹³ And now, whilst thus watching and waiting, we rejoice to believe that He is our King and Savior. He is the one Mediator of the new and everlasting covenant,¹⁴ who makes peace and reconciliation between God offended and man offending;¹⁵ the great High Priest whose priesthood is unchangeable.¹⁶ He is able to save them to the uttermost that come unto God by Him,

¹ I. Peter ii. 21.

² Matt. iii. 15.

³ Eph. iv. 13.

⁴ Phil. ii. 8.

⁵ I. John ii. 2.

⁶ Eph. i. 7.

⁷ Barclay's *Apology*, Propos.

v. and vi., §15, p. 141.

⁸ I. Cor. xv. 4.

⁹ I. Cor. xv. 23.

¹⁰ Acts i. 3.

¹¹ Heb. i. 3, ix. 24.

¹² Acts i. 11., and see v. 7.

¹³ Rev. xxii. 20.

¹⁴ I. Tim. ii. 5. Heb. ix. 15.

¹⁵ George Fox's *Epistle to the Governor of Barbadoes*.

¹⁶ Heb. iv. 14, vii. 24.

seeing He ever liveth to make intercession for them.¹ All power is given unto him in heaven and in earth.² By Him the world shall be judged in righteousness;³ for the Father judgeth no man, but hath committed all judgment unto the Son, that all men should honor the Son even as they honor the Father.⁴ All that are in the graves shall hear His voice, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of judgment.⁵ (R. V.)

We reverently confess and believe that divine honor and worship are due to the Son of God, and that He is in true faith to be prayed unto, and His name to be called upon, as the primitive Christians did, because of the glorious oneness of the Father and the Son; and that we cannot acceptably offer prayers and praises to God, nor receive from Him a gracious answer or blessing, but in and through his dear Son.⁶

We would, with humble thanksgiving, bear an especial testimony to our Lord's perpetual dominion and power in His church. Through Him the redeemed in all generations have derived their light, their forgiveness, and their joy. All are members of this church, by whatsoever name they may be called among men, who have been baptized by the one Spirit into the one body; who are builded as living stones upon Christ, the Eternal Foundation, and are united in faith and love in that fellowship which is with the Father and with the Son. Of this church the Lord Jesus Christ is the alone Head.⁷ All its true members are made one in Him. They have washed their robes and made them white in His precious blood,⁸ and He has made them priests unto God and His Father.⁹ He dwells in their hearts by faith, and gives them of His peace. His will is their law, and in Him they enjoy the true liberty, a freedom from the bondage of sin.

¹ Heb. vii. 25.

² Matt. xxviii. 18.

³ Acts xvii. 31.

⁴ John v. 22, 23.

⁵ John v. 28, 29.

⁶ Declaration of 1693, in

Sewell's Hist., vol. II., 379.

⁷ Eph. i. 22.

⁸ Rev. vii. 14.

⁹ Rev. i. 6.

THE HOLY SPIRIT.

We believe that the Holy Spirit is, in the unity of the eternal Godhead, one with the Father and with the Son.¹ He is the comforter “Whom,” saith Christ, “the Father will send in my name.”² He convinces the world of sin, of righteousness, and of judgment.³ He testifies of and glorifies Jesus.⁴ It is the Holy Spirit who makes the evil manifest. He quickens them that are dead in trespasses and sins, and opens the inward eye to behold the Lamb of God that taketh away the sin of the world.⁵ Coming in the name and with the authority of the risen and ascended Savior, He is the precious pledge of the continued love and care of our exalted King. He takes of the things of Christ and shows them, as a realized possession, to the believing soul.⁶ Dwelling in the hearts of believers,⁶ He opens their understandings that they may understand the Scriptures, and becomes, to the humbled and surrendered heart, the Guide, Comforter, Support, and Sanctifier.

We believe that the essential qualification for the Lord’s service is bestowed upon His children through the reception and baptism of the Holy Ghost. This Holy Spirit is the seal of reconciliation to the believer in Jesus,⁷ the witness to his adoption into the family of the redeemed;⁸ the earnest and the foretaste of the full communion and perfect joy which are reserved for them that endure unto the end.

We own no principle of spiritual light, life, or holiness, inherent by nature in the mind or heart of man. We believe in no principle of spiritual light, life, or holiness, but the influence of the Holy Spirit of God, bestowed on mankind, in various measures and degrees, through Jesus Christ our Lord. It is the capacity to receive this blessed influence, which, in an especial manner, gives man pre-eminence above

¹ Matt. xxviii. 19, II. Cor. xiii. 14.
² John xiv. 26.

³ John xvi. 8.
⁴ John xvi. 14.
⁵ Eph. ii. 1.

⁶ John xiv. 17.
⁷ Eph. i. 13, 14.
⁸ Rom. viii. 15, 16.

the beasts that perish ; which distinguishes him, in every nation and in every clime, as an object of the redeeming love of God ; as a being not only intelligent but responsible ; for whom the message of salvation through our crucified Redeemer is, under all possible circumstances, designed to be a joyful sound. The Holy Spirit must ever be distinguished, both from the conscience which He enlightens, and from the natural faculty of reason, which when unsubjected to His Holy influence, is, in the things of God, very foolishness. As the eye is to the body, so is the conscience to our inner being, the organ by which we see ; and, as both light and life are essential to the eye, so conscience, as the inward eye, cannot see aright, without the quickening and illumination of the Spirit of God. One with the Father and the Son, the Holy Spirit can never disown or dishonor our once crucified and now risen and glorified Redeemer. We disavow all professed illumination or spirituality that is divorced from faith in Jesus Christ of Nazareth, crucified for us without the gates of Jerusalem.

THE HOLY SCRIPTURES.

It has ever been, and still is, the belief of the Society of Friends that the Holy Scriptures of the Old and New Testament were given by inspiration of God ; that, therefore, there can be no appeal from them to any other authority whatsoever ; that they are able to make wise unto salvation, through faith which is in Jesus Christ. "These are written that ye might believe that Jesus is the Christ the Son of God ; and that believing ye might have life through His name."¹ The Scriptures are the only divinely authorized record of the doctrines which we are bound, as Christians, to accept, and of the moral principles which are to regulate our actions. No one can be required to believe, as an article of faith, any doctrine which is not contained in them ; and whatsoever any one says

¹ John xx. 31.

or does, contrary to the Scriptures, though under profession of the immediate guidance of the Holy Spirit, must be reckoned and accounted a mere delusion. To the Christian, the Old Testament comes with the solemn and repeated attestation of his Lord. It is to be read in the light and completeness of the New; thus will its meaning be unveiled, and the humble disciple will be taught to discern the unity and mutual adaptation of the whole, and the many-sidedness and harmony of its testimony to Christ. The great Inspirer of Scripture is ever its true Interpreter. He performs this office in condescending love, not by superseding our understandings, but by renewing and enlightening them. Where Christ presides, idle speculation is hushed; His doctrine is learned in the doing of His will, and all knowledge ripens into a deeper and richer experience of His truth and love.

MAN'S CREATION AND FALL.

It pleased God, in His wisdom and goodness, to create man out of the dust of the earth, and to breathe into his nostrils the breath of life; so that man became a living soul; formed after the image and likeness of God, capable of fulfilling the divine law, and of holding communion with his Maker.¹ Being free to obey, or to disobey, he fell into transgression, through unbelief, under the temptation of Satan,² and, thereby, lost that spiritual life of righteousness, in which he was created; and, so, death passed upon him, as the inevitable consequence of his sin.³ As the children of fallen Adam, all mankind bear his image. They partake of his nature, and are involved in the consequences of his fall. To every member of every successive generation, the words of the Redeemer are alike applicable, “Ye must be born again.”⁴ But while we hold these views of the lost condition of man in the fall, we rejoice to believe that sin is not imputed to any,

¹ Gen. ii. 7, i. 26, 27.

² Gen. iii. 1-7.

³ Rom. v. 12.

⁴ John iii. 7.

until they transgress the divine law, after sufficient capacity has been given to understand it; and that infants, though inheriting this fallen nature, are saved in the infinite mercy of God, through the redemption which is in Christ Jesus.

JUSTIFICATION AND SANCTIFICATION.

“God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.”¹ We believe that justification is of God’s free grace, through which, upon repentance and faith, He pardons our sins, and imparts to us a new life. It is received, not for any works of righteousness that we have done,² but in the unmerited mercy of God in Christ Jesus. Through faith in Him, and the shedding of His precious blood, the guilt of sin is taken away, and we stand reconciled to God. The offering up of Christ as the propitiation for the sins of the whole world, is the appointed manifestation both of the righteousness and of the love of God. In this propitiation the pardon of sin involves no abrogation or relaxation of the law of holiness. It is the vindication and establishment of that law,³ in virtue of the free and righteous submission of the Son of God himself to all its requirements. He, the unchangeably just, proclaims Himself the justifier of him that believeth in Jesus.⁴ From age to age, the sufferings and death of Christ have been a hidden mystery, and a rock of offense to the unbelief and pride of man’s fallen nature; yet, to the humble penitent whose heart is broken under the convicting power of the Spirit, life is revealed in that death. As he looks upon Him who was wounded for our transgressions,⁵ and upon whom the Lord was pleased to lay the iniquity of us all,⁶ his eye is more and more opened to see, and his heart to understand, the exceeding sinfulness of sin for which the Savior died; whilst, in the sense of pardoning grace, he will

¹ John iii. 16.
² Titus iii. 5.

³ Rom. iii. 31.
⁴ Rom. iii. 26.

⁵ Isa. liii. 5.
⁶ Isa. liii. 6.

joy in God through our Lord Jesus Christ, by whom we have now received the atonement.¹

We believe that in connection with Justification is Regeneration: that they who come to this experience know that they are not their own,² that being reconciled to God by the death of His Son, we are saved by His life;³ a new heart is given and new desires; old things are passed away, and we become new creatures,⁴ through faith in Christ Jesus; our wills being surrendered to His holy will, grace reigns through righteousness, unto eternal life, by Jesus Christ our Lord.⁵

Sanctification is experienced in the acceptance of Christ in living faith for justification, in so far as the pardoned sinner, through faith in Christ, is clothed with a measure of His righteousness and receives the Spirit of promise; for, as saith the Apostle, "Ye are washed, ye are sanctified, ye are justified, in the name of the Lord Jesus, and by the Spirit of our God."⁶ We rejoice to believe that the provisions of God's grace are sufficient to deliver from the power, as well as from the guilt, of sin, and to enable His believing children always to triumph in Christ.⁷ How full of encouragement is the declaration, "According to your faith be it unto you."⁸ Who-soever submits himself wholly to God, believing and appropriating His promises, and exercising faith in Christ Jesus, will have his heart continually cleansed from all sin, by His precious blood, and, through the renewing, refining power of the Holy Spirit, be kept in conformity to the will of God, will love Him with all his heart, mind, soul and strength, and be able to say, with the Apostle Paul, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."⁹ Thus, in its full experience, Sanctification is deliverance from the pollution, nature, and love of sin. To this we are every one called, that we may serve the Lord without fear, in holiness and righteousness before Him, all the days

¹ Rom. v. 11.

⁴ II. Cor. v. 17.

⁷ II. Cor. ii. 14.

² I. Cor. vi. 19.

⁵ Rom. v. 21.

⁸ Matt. ix. 29.

³ Rom. v. 10.

⁶ I. Cor. vi. 11.

⁹ Rom. viii. 2.

of our life.¹ It was the prayer of the apostle for the believers, “The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you who also will do it.”² Yet the most holy Christian is still liable to temptation, is exposed to the subtle assaults of Satan, and can only continue to follow holiness as he humbly watches unto prayer, and is kept in constant dependence upon his Savior, walking in the light,³ in the loving obedience of faith.

THE RESURRECTION AND FINAL JUDGMENT.

We believe, according to the Scriptures, that there shall be a resurrection from the dead, both of the just and of the unjust,⁴ and that God hath appointed a day in which He will judge the world in righteousness, by Jesus Christ whom He hath ordained.⁵ For, as saith the apostle, “We must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.”⁶

We sincerely believe, not only a resurrection in Christ, from the fallen and sinful state here, but a rising and ascending into glory with Him hereafter; that when He at last appears we may appear with him in glory. But that all the wicked, who live in rebellion against the light of grace, and die finally impenitent, shall come forth to the resurrection of condemnation. And that the soul of every man and woman shall be reserved, in its own distinct and proper being, and shall have its proper body as God is pleased to give it. It is sown a natural body, it is raised a spiritual body,⁷ that being first which is natural, and afterward that which is spiritual. And though it is said, “this corruptible shall put on incorruption, and this mortal shall put on immortality,”⁸ the change shall

¹ Luke i. 74, 75.

⁴ Acts xxiv. 15.

⁷ I. Cor. xv. 44.

² I. Thess. v. 23, 24.

⁵ Acts xvii. 31.

⁸ I. Cor. xv. 53.

³ I. Jno. i. 7.

⁶ II. Cor. v. 10.

be such as will accord with the declaration, "Flesh and blood cannot inherit the Kingdom of God, neither doth corruption inherit incorruption."¹ We shall be raised out of all corruption and corruptibility, out of all mortality, and shall be the children of God, being the children of resurrection.²

"Our citizenship is in heaven" (R. V.), from whence also we look for the Savior the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself.³

We believe that the punishment of the wicked and the blessedness of the righteous shall be everlasting; according to the declaration of our compassionate Redeemer, to whom the judgment is committed, "These shall go away into eternal punishment, but the righteous into eternal life." (R. V.)⁴

BAPTISM.

We would express our continued conviction that our Lord appointed no outward rite or ceremony for observance in His church. We accept every command of our Lord in what we believe to be its genuine import, as absolutely conclusive. The question of the use of outward ordinances is with us a question, not as to the authority of Christ, but as to his real meaning. We reverently believe that, as there is one Lord and one faith, so there is, under the Christian dispensation, but one baptism,⁵ even that whereby all believers are baptized in the one Spirit into the one body.⁶ This is not an outward baptism with water, but a spiritual experience; not the putting away of the filth of the flesh,⁷ but that inward work which, by transforming the heart and settling the soul upon Christ, brings forth the answer of a good conscience towards God, by the resurrection of Jesus Christ, in the experience of His love and power, as the risen and ascended Savior. No bap-

¹ I. Cor. xv. 50.

² Luke xx. 36. See also Declaration of 1663, Sewell's History, vol. II., 383-384.

³ Phil. iii. 20, 21.

⁴ Matt. xxv. 46.

⁵ Eph. iv. 4, 5.

⁶ I. Cor. xii. 13. R. V.

⁷ I. Pet. iii. 21.

tism in outward water can satisfy the description of the apostle, of being buried with Christ by baptism unto death.¹ It is with the Spirit alone that any can be thus baptized. In this experience the announcement of the Forerunner of our Lord is fulfilled, “He shall baptize you with the Holy Ghost and with fire.”² In this view we accept the commission of our blessed Lord as given in Matthew xxviii. 18, 19 and 20th verses: “And Jesus came to them and spake unto them saying, All authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you, and, lo, I am with you alway, even unto the end of the world.” (R. V.) This commission, as we believe, was not designed to set up a new ritual under the new covenant, or to connect the initiation into a membership, in its nature essentially spiritual, with a mere ceremony of a typical character. Otherwise it was not possible for the apostle Paul, who was not a whit behind the very chiefest apostles,³ to have disclaimed that which would, in that case, have been of the essence of his commission when he wrote, “Christ sent me not to baptize, but to preach the Gospel.”⁴ Whenever an external ceremony is commanded, the particulars, the mode and incidents of that ceremony, become of its essence. There is an utter absence of these particulars in the text before us, which confirms our persuasion that the commission must be construed in connection with the spiritual power which the risen Lord promised should attend the witness of his apostles and of the church to Him, and which, after Pentecost, so mightily accompanied their ministry of the word and prayer, that those to whom they were sent were introduced into an experience wherein they had a saving knowledge of and living fellowship with the Father and the Son and the Holy Spirit.

¹ Rom. vi. 4.

² Matt. iii. 11.

³ II. Cor. xi. 5.

⁴ I. Cor. i. 17.

THE SUPPER OF THE LORD.

Intimately connected with the conviction already expressed is the view that we have ever maintained as to the true supper of the Lord. We are well aware that our Lord was pleased to make use of a variety of symbolical utterances, but He often gently upbraided His disciples for accepting literally what He had intended only in its spiritual meaning. His teaching, as in His parables or in the command to wash one another's feet, was often in symbols, and ought ever to be received in the light of His own emphatic declaration, "The words that I speak unto you they are spirit and they are life."¹ The old covenant was full of ceremonial symbols; the new covenant, to which our Savior alluded at the last supper, is expressly declared by the prophet to be "not according to the old."² We cannot believe that in setting up this new covenant the Lord Jesus intended an institution out of harmony with the spirit of this prophecy. The eating of His body and the drinking of His blood can not be an outward act. They truly partake of them who habitually rest upon the sufferings and death of their Lord as their only hope, and to whom the indwelling Spirit gives to drink of the fullness that is in Christ. It is this inward and spiritual partaking that is the true supper of the Lord.

The presence of Christ with His church is not designed to be by symbol or representation, but in the real communication of His own Spirit. "I will pray the Father and He shall give you another Comforter, who shall abide with you forever."³ Convincing of sin, testifying of Jesus, taking of the things of Christ, this blessed Comforter communicates to the believer and to the church, in a gracious, abiding manifestation, the REAL PRESENCE of the Lord. As the great remembrancer, through whom the promise is fulfilled, He needs no ritual or priestly intervention in bringing to the experience of the true commemoration and communion. "Behold," saith

Jno. vi. 63.

² Jer. xxxi. 32, Heb. viii. 9.

³ Jno. xiv. 16.

the risen Redeemer, “I stand at the door and knock. If any man hear my voice and open the door, I will come in and sup with him and he with me.”¹ In an especial manner, when assembled for congregational worship, are believers invited to the festival of the Savior’s peace, and, in a united act of faith and love, unfettered by any outward rite or ceremonial, to partake together of the body that was broken and of the blood that was shed for them, without the gates of Jerusalem. In such a worship they are enabled to understand the words of the apostle as expressive of a sweet and most real experience: “The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread that we break, is it not the communion of the body of Christ? For we being many are one bread, and one body; for we are all partakers of that one bread.”²

PUBLIC WORSHIP.

Worship is the adoring response of the heart and mind to the influence of the Spirit of God. It stands neither in forms nor in the formal disuse of forms: it may be without words as well as with them, but it *must* be in spirit and in truth.³ We recognize the value of silence, not as an end, but as a means toward the attainment of the end; a silence, not of listlessness or of vacant musing, but of holy expectation before the Lord. Having become His adopted children through faith in the Lord Jesus Christ, it is our privilege to meet together and unite in the worship of Almighty God, to wait upon Him for the renewal of our strength, for communion one with another, for the edification of believers in the exercise of various spiritual gifts, and for the declaration of the glad tidings of salvation to the unconverted who may gather with us. This worship depends not upon numbers. Where two or three are gathered together in the name of Christ there is a church, and Christ, the living Head, in the midst of them. Through His media-

¹ Rev. iii. 20.

² I. Cor. x. 16, 17.

³ John iv. 24.

tion, without the necessity for any inferior instrumentality, is the Father to be approached and reverently worshiped. The Lord Jesus has forever fulfilled and ended the typical and sacrificial worship under the law, by the offering up of Himself upon the cross for us, once for all. He has opened the door of access into the inner sanctuary, and graciously provided spiritual offerings for the service of His temple, suited to the several conditions of all who worship in spirit and in truth. The broken and the contrite heart, the confession of the soul prostrate before God, the prayer of the afflicted when he is overwhelmed, the earnest wrestling of the spirit, the outpouring of humble thanksgiving, the spiritual song and melody of the heart,¹ the simple exercise of faith, the self-denying service of love, these are among the sacrifices which He, our merciful and faithful High Priest, is pleased to prepare, by His Spirit, in the hearts of them that receive Him, and to present with acceptance unto God.

By the immediate operations of the Holy Spirit, He, as the Head of the church, alone selects and qualifies those who are to present His messages or engage in other service for Him; and, hence, we cannot commit any formal arrangement to any one in our regular meetings for worship. We are well aware that the Lord has provided a diversity of gifts² for the needs both of the church and of the world, and we desire that the church may feel her responsibility, under the government of her Great Head, in doing her part to foster these gifts, and in making arrangements for their proper exercise.

It is not for individual exaltation, but for mutual profit, that the gifts are bestowed;³ and every living church, abiding under the government of Christ, is humbly and thankfully to receive and exercise them, in subjection to her Holy Head. The church that quenches the Spirit and lives to itself alone must die.

We believe the preaching of the Gospel to be one of the

¹ Eph. v. 19.

² I. Cor. xii. 4-6.

³ I. Cor. xii. 7.

chief means, divinely appointed, for the spreading of the glad tidings of life and salvation through our crucified Redeemer, for the awakening and conversion of sinners, and for the comfort and edification of believers. As it is the prerogative of the Great Head of the church alone to select and call the ministers of His Gospel, so we believe that both the gift and the qualification to exercise it must be derived immediately from Him; and that, as in the primitive church, so now also, He confers spiritual gifts upon women as well as upon men, agreeably to the prophecy recited by the apostle Peter, "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy,"¹ respecting which the apostle declares, "the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."² As the gift is freely received, so it is to be freely exercised,³ in simple obedience to the will of God.

Spiritual gifts, precious as they are, must not be mistaken for grace; they add to our responsibility, but do not raise the minister above his brethren or sisters. They must be exercised in continued dependence upon our Lord, and blessed is that ministry in which man is humbled, and Christ and His grace exalted. "He that is greatest among you," said our Lord and Master, "let him be as the younger; and he that is chief as he that doth serve. I am among you as he that serveth."⁴

While the church cannot confer spiritual gifts, it is its duty to recognize and foster them, and to promote their efficiency by all the means in its power. And while, on the one hand, the Gospel should never be preached for money,⁵ on the other, it is the duty of the church to make such provision that it shall never be hindered for want of it.

The church, if true to her allegiance, cannot forget her part in the command, "Go ye into all the world, and preach

¹ Acts ii. 17.

³ Matt. x. 8. See also Acts xx. 33-35.

⁵ Acts viii. 20, xx. 33-35.

² Acts ii. 39.

⁴ Luke xxii. 26, 27.

the Gospel to every creature.”¹ Knowing that it is the Spirit of God that can alone prepare and qualify the instruments who fulfill this command, the true disciple will be found still sitting at the feet of Jesus, listening that he may learn, and learning that he may obey. He humbly places himself at his Lord’s disposal, and, when he hears the call, “Whom shall I send, and who will go for us?” is prepared to respond, in childlike reverence and love, “Here am I, send me.”²

PRAYER AND PRAISE.

Prayer is the outcome of our sense of need, and of our continual dependence upon God. He who uttered the invitation, “Ask and it shall be given you,”³ is himself the Mediator and High Priest who, by His Spirit, prompts the petition, and who presents it with acceptance before God. With such an invitation, prayer becomes the duty and the privilege of all who are called by His name. Prayer is, in the awakened soul, the utterance of the cry, “God be merciful to me, a sinner;”⁴ and, at every stage of the believer’s course, prayer is essential to his spiritual life. A life without prayer is a life practically without God. The Christian’s life is a continual asking. The thirst that prompts the petition produces, as it is satisfied, still deeper longings, which prepare for yet more bounteous supplies, from Him who delights to bless. Prayer is not confined to the closet. When uttered in response to the promptings of the Holy Spirit, it becomes an important part of public worship, and, whenever the Lord’s people meet together in His name, it is their privilege to wait upon Him for the spirit of grace and supplications.⁵ A life of prayer cannot be other than a life of praise. As the peace of Christ reigns in the church, her living members accept all that they receive, as from His pure bounty, and each day brings them fresh pledges of their Father’s love. Satisfied with the goodness of His house, whether as individuals, in families, or in

¹ Mark xvi. 15.
² Isaiah vi. 8.

³ Matt. vii. 7.
⁴ Luke xviii. 13.

⁵ Zech. xii. 10.

congregations, they will be still praising Him,¹ heart answering to heart, "Bless the Lord, O my soul: and all that is within me, bless His holy name."²

LIBERTY OF CONSCIENCE IN ITS RELATION TO CIVIL GOVERNMENT.

That conscience should be free, and that in matters of religious doctrine and worship man is accountable only to God, are truths which are plainly declared in the New Testament; and which are confirmed by the whole scope of the Gospel, and by the example of our Lord and His disciples. To rule over the conscience, and to command the spiritual allegiance of his creature man, is the high and sacred prerogative of God alone. In religion every act ought to be free. A forced worship is plainly a contradiction in terms, under that dispensation in which the worship of the Father must be in spirit and in truth.³

We have ever maintained that it is the duty of Christians to obey the enactments of civil government, except those which interfere with our allegiance to God. We owe much to its blessings. Through it we enjoy liberty and protection, in connection with law and order. Civil government is a divine ordinance,⁴ instituted to promote the best welfare of man, hence magistrates are to be regarded as God's ministers who should be a terror to evil doers and a praise to them that do well. Therefore, it is with us a matter of conscience to render them respect and obedience in the exercise of their proper functions.

MARRIAGE.

Marriage is an institution graciously ordained by the Creator Himself, for the help and continuance of the human family. It is not a mere civil contract, and ought never to be entered upon without a reference to the sanction and blessing of Him who ordained it. It is a solemn engagement for

¹ Psalm lxxxiv. 4.

² Ps. ciii. 1.

³ John iv. 24.

⁴ Rom. xiii. 1., I. Pet. ii. 13-16.

the term of life,¹ designed for the mutual assistance and comfort of both sexes, that they may be helpmeets to each other in things temporal and spiritual. To this end it should imply concurrence in spiritual as well as temporal concerns, and should be entered upon discreetly, soberly, and in the fear of the Lord.

PEACE.

We feel bound explicitly to avow our unshaken persuasion that all war is utterly incompatible with the plain precepts of our divine Lord and Law-giver, and the whole spirit of His Gospel, and that no plea of necessity or policy, however urgent or peculiar, can avail to release either individuals or nations from the paramount allegiance which they owe to Him who hath said, “Love your enemies.”² In enjoining this love, and the forgiveness of injuries, He who has bought us to Himself has not prescribed for man precepts which are incapable of being carried into practice, or of which the practice is to be postponed until all shall be persuaded to act upon them.

We cannot doubt that they are incumbent now, and that we have in the prophetic Scriptures the distinct intimation of their direct application, not only to individuals, but to nations also.³ When nations conform their laws to this divine teaching, wars must necessarily cease.

We would, in humility, but in faithfulness to our Lord, express our firm persuasion that all the exigencies of civil government and social order may be met under the banner of the Prince of Peace, in strict conformity with His commands.

OATHS.

We hold it to be the inalienable privilege of the disciple of the Lord Jesus that his statements concerning matters of fact within his knowledge should be accepted, under all circumstances, as expressing his belief as to the fact asserted. We rest upon the plain command of our Lord and Master, “Swear not at all;”⁴ and we believe any departure from this

¹ Matt. xix. 5, 6.

² Matt. v. 44. Luke vi. 27.

³ Isaiah ii. 4, Micah iv. 1.

⁴ Matt. v. 34.

standard to be prejudicial to the cause of truth and to that confidence between man and man, the maintenance of which is indispensable to our mutual well being. This command, in our persuasion, applies not to profane swearing only, but to judicial oaths also. It abrogates any previous permission to the contrary, and is, for the Christian, absolutely conclusive.

THE FIRST DAY OF THE WEEK.

Whilst the remembrance of our Creator ought to be, at all times, present with the Christian, we would express our thankfulness to our Heavenly Father that He has been pleased to honor the setting apart of one day in seven for the purposes of holy rest, religious duties, and public worship; and we desire that all under our name may avail themselves of this great privilege as those who are called to be risen with Christ, and to seek those things that are above, where He sitteth at the right hand of God.¹ May the release thus granted from other occupations be diligently improved. On this day of the week especially ought the households of Friends to be assembled for the reading of the Scriptures and for waiting upon the Lord; and we trust that, in a Christianly wise economy of our time and strength, the engagements of the day may be so ordered as not to frustrate the gracious provision thus made for us by our Heavenly Father, or to shut out the opportunity either for public worship or for private retirement and devotional reading..

In presenting this declaration of our Christian faith, we desire that all our members may be afresh encouraged, in humility and devotedness, to renewed faithfulness in fulfilling their part in the great mission of the Church, and through the Church to the world around us, in the name of our Crucified Redeemer. Life *from* Christ, life *in* Christ, must ever be the basis of life *for* Christ. For this we have been created and redeemed, and, by this alone, can the longings of our immortal souls be satisfied.

¹ Coloss. iii. 1.

STENOGRAPHIC REPORT
OF THE
PROCEEDINGS OF THE CONFERENCE.

[As the stenographer was not appointed till just at the close of the second session, no report will be found here, from that source, of the first two sessions of the Conference. After the opening, as noted in the Minutes of the Conference, and an hour of devotion, the remainder of the morning session was mostly occupied in discussing some preliminary questions, the leading ones being, whether or not the Conference should employ a stenographic reporter, and whether it should admit any persons except delegates to seats on the floor of the Conference, and if so, to whom this privilege should be accorded. After the appointment of a Business Committee, most of these questions were referred to it, to report upon at the next session. The afternoon session was mostly taken up in discussing the report of the Business Committee; and the subjects of sessions, visitors, and the business methods of the Conference were settled as stated in the Minutes.

We append the following account of the meeting and the seating of the delegates, and the opening of the Conference, taken from *The Interchange* (Baltimore), for Tenth Mo., 1887.

PUBLISHING COMMITTEE.]

“The 23d of Ninth Month was a bright and beautiful morning in Richmond, Indiana, and as the delegates from all the Yearly Meetings in the world came together in the Eighth Street Friends’ Meeting-house, their greetings of one another were warm and hearty. Some had met many times before, some had never seen each other, but all seemed to recognize at once the fact, that they were one family with a common bond and a common interest. The delegates were seated according to Yearly Meetings, beginning with London and Dublin on the left-hand side of the platform, and ending with

Canada and Kansas on the right-hand side. New England and New York on the left side seats; Western and Iowa on the right side; while Ohio and Indiana, Baltimore, North Carolina, and four Friends of Philadelphia Yearly Meeting occupied the middle seats. The Conference was opened by J. Bevan Braithwaite, of London, who spoke beautifully and briefly. He said that this was the first Conference ever held composed of delegates from all the Yearly Meetings, and that it was a most important and significant gathering, and that it was fitting that we should begin our deliberations with a time of solemn waiting on the Lord and prayer. Timothy Nicholson, on the part of the Indiana delegation, said that, as it had been suggested that they should arrange for the first session, to save time, he would name Francis W. Thomas as Chairman for the day, and Dr. William Nicholson and Mahalah Jay as Secretaries. Francis W. Thomas made a few opening remarks, and read some verses from the Bible. J. Bevan Braithwaite followed in prayer, and for more than an hour prayers were offered in succession. All asked in beautiful unity that the Lord's will might be done in us and through us, and that we might be bound together in His love, have the power of the Holy Ghost resting upon us, and be made effective for our Lord and Savior in the world. It was worth the whole journey to Richmond just for this opportunity, for it brought us so near together in the love and power of God. After this season of prayer the names of the delegates were called, and each rose in order that we might get to know each other more quickly. The minutes of the Yearly Meetings appointing the delegates were read. The minutes of the Representative Meetings in relation to the appointment of delegates to supply the place of those who could not come, were also read. The question in regard to the admission of the Friends from Philadelphia Yearly Meeting next claimed attention. It was considered to be an exceptional case. J. B. Braithwaite said he hoped all understood the peculiar position of Philadelphia Yearly Meeting. He trusted that we would not only admit them, but give them a cordial welcome. Allen Jay endorsed these remarks, and said he hoped they would be given 'here and now a cordial welcome.' At once there was an expression of approval all over the Conference, and the Chairman also extended a welcome to them in the name of the Conference."

NINTH MO. 23D, SIXTH-DAY EVENING, 7 O'CLOCK.

CHAIRMAN: I desire to remind Friends that there is always time to pause and seek the guidance of the Lord in vocal supplication, or in whatever way we may be led to; for whatever may be the pressure of business upon us, we will only retard our progress if we make haste without seeking the guidance of the great Shepherd, who watches over His flock to lead them. May we ever bear that in mind, and turn frequently to the Lord to seek to know His will.

CLERK reads: The Committee on Business propose for consideration by the Conference the following question: Is it desirable that all the Yearly Meetings of Friends in the world should adopt one declaration of Christian doctrine?

FRANCIS W. THOMAS, of Indiana Y. M.: In approaching a proposition like this, I feel that it is important that our expressions should be sufficiently guarded to convey the exact meaning, as near as possible, in which we would like to be understood. While I do not feel any strong attachment to a creed, as such, I do feel an attachment to the principles, as I understand them, that have been enunciated and pretty clearly defined by the founders of the Society of Friends. And while the Sacred Volume must ever be my creed, and I think it must ever be held, in conformity with the declarations of our predecessors, as the creed of our Society, there yet remains a question as to our definition of the points of doctrine wherein we may, as a religious body, differ from some others. This may, in one sense, be denominated a creed, and yet we have no way of maintaining an identity as a religious organization without some such expression. While the revealed truth of God, as found in the Holy Scriptures, must ever form the great body of truth upon which to ground our hope of the things and in the things which are most thoroughly believed by us, at the same time, the immediate recognition and testimony of the Spirit must ever be held, in consonance with our profession, an important adjunct and inseparable from that testimony, bearing witness with the Scriptures, and forming the one testimony which we have for Christ and the church in the world. Such being my convictions in this regard, it seems to me that if there be any expressions in the line of declarations of faith issued by different Yearly Meetings, in which there is a difference of defin-

ition of doctrine, this must tend to divergence one from another, rather than to a unifying of the faith and of the force of the united testimony which we ought to bear as a religious body. I hope, therefore, if anything shall be issued by this Conference on this subject, that it shall, first of all, be understood that our creed is such as I have attempted to delineate. With this definition and qualification of the belief of the Society I should have no objection, but should feel that it might be important that we reiterate here and now in this Conference somewhat of the original declarations which have been given forth as forming the basis of our unity and oneness in the common faith. I trust we shall make haste slowly in this regard, so that we may know just what we say, that we may not have to take a step back in the future. I hope the Society of Friends, in which I was cradled, and which will be sacred to me while my memory lasts, will ever be preserved on the everlasting foundation of Christ Jesus, the prophets, and the apostles. And if it should meet the approbation of this Conference, I hope that we shall give it over into the hands of a special committee, who shall consider and report their judgment of the propriety of taking such action; and, should way open for the formulation and adoption of such a declaration of Christian doctrine by the Conference, it may tend to allay the uneasiness on some sides and to quiet any disturbances that may arise.

JAMES E. RHOADS, of Philadelphia Y. M.: To my mind, the right answer to the question which has been laid before us is the most important work of this Conference. All Protestant churches agree in accepting the Scriptures of the Old and New Testaments as comprehending the written statement of revealed truth, and were men able uniformly to agree as to the conclusions which shall be drawn from a careful examination of the Scriptures, which is the meaning of theology as commonly taken, there would be no reason for the sub-division of Protestant Christians into denominations. The reason, therefore, why we of the different Yearly Meetings should all agree upon a common confession of faith is, that it forms the basis of worship, ministry, testimony, and work in the propagation of the gospel in the world. All Christians are seeking unity. We may hope that some time that unity may become so complete that there may be one flock as well as one Shepherd.

In the meantime, this is practically impossible, and in order that there shall be a basis for fellowship in faith and practice, there must be within certain limits a common understanding of that which is held to be the truth and the doctrines of Christianity. To my mind, therefore, the Society of Friends throughout the world should readopt the statement which is found in several of our Disciplines, that they regard the Scriptures of the Old and New Testaments as the full record of Christian truth, and that none of us are bound to believe anything which is not contained in them literally, or properly to be inferred from them. In that we will all readily agree. And I would say that the reiteration of that statement is itself important. For example, in one of the widely read periodicals of our day there has just been published an article by one of the leading scientific thinkers of Great Britain, in which, on behalf of far the largest part of the professing Christian church, he boldly seeks to destroy our faith in the Old Testament as a revelation from God and as historical truth. Therefore, I say it is well for the Society of Friends again and now to reiterate its faith in the divine authority and character of the Holy Scriptures.

Then I think that we ought again to restate, in probably the same terms we have already used, our doctrine of the nature and attributes of our Father in Heaven. I find that we, as Friends, have been delivered from great difficulties, because we have never been trained in certain mistakes in doctrine, with reference to the Father, Son, and Holy Spirit. I agree with the early Friends in laying aside the use of the word "Trinity," but Friends have always held the whole truth, in its just proportions, respecting the nature, existence, and attributes of God, as He has revealed Himself in creation, in Providence, in the Bible, and by the Holy Spirit in the experience and hearts of men. Of course, I do not go into details. I believe that the Society of Friends, in singular wisdom, has stated the truth better than any other body of Christians extant, with reference to our Lord Jesus Christ, His preexistence, His eternity, His oneness with the Father, that He was the Word that was in the beginning with God and was God, that He was the Word who became flesh, that He was true God and perfect man; that, being one with us and one with God, He fulfilled the divine law, and made it honorable on behalf and as the representative of the race; that by His

life, teaching, and conduct He revealed the Father, gave a perfect example to men, having lived out and taught the truth in its fullness ; that by His death He was a propitiation for the sins of the whole world — a principle that, to a large extent, had been lost sight of, until it was brought out by our early Friends — a propitiation, not for our sins only, but for the sins of the whole world. Beyond that, they saw that He was the light of every man that cometh into the world. I consider it one of the most blessed parts of our heritage that we hold the rounded truth with reference to His character and attributes. May we, with joy, give Him the preëminence. It seems to me that I could scarcely have borne to think of God as having created and brought into this world untold millions of souls, who have been entirely ignorant of what has been revealed through the Bible, and as having allowed them to go on into the awful realities of the eternal world, if it had not been that I was taught, as a Friend, that the Lord Jesus Christ was perfect man, that the whole race — every human soul, every Australian and African and New Guinea man, every babe and grown person — was represented in the Lord Jesus Christ ; that His atonement, so far from being a limited atonement, was a universal atonement, so that no soul has ever been, now is, or ever will be saved, except through His shed blood.

And, then, we have learned that God is a Father, a very Father, and that every child born into the world has an affinity with God ; that so far from being totally depraved, though marred by the effects of sin hereditary and by sin personal, the reality of the divine image is not utterly lost until man becomes a demon ; that, therefore, men are still susceptible to the influences of the Divine Spirit, and can be enlightened by the Light that lighteth every man that cometh into the world, so that in Jesus Christ there is the possibility that every soul may be saved. I am willing to state, here and now, that if I was not able to accept the doctrine of the Society of Friends on the subject of God as Father and of the Lord Jesus Christ, especially as the Light, I see no alternative but to become a Universalist, or else despair. Hence, I hold that the doctrine of the Society of Friends is the true doctrine on these subjects on which I have spoken. It relieves us of the great difficulties that attend all other, or most other statements that have been made by the different bodies in the religious world.

Then, dear friends, I believe we hold the truth aright with

reference to the Holy Spirit; that He is one in the Godhead, that He is the Sent of the Father and the Sent of the Son; that He has the personality indicated where it is said that "When He, the Spirit of Truth, shall come, He shall lead you into all truth." I acknowledge, in its fullness, all that the Bible says or ascribes as to the personality of the Father, Son, and Holy Spirit; and at the same time, in the name of scientific and thoughtful men who have been stumbled by the word "Person," I would say lay it aside, yet hold myself second to none in full faith in the Father, Son, and Holy Spirit. In the same way I lay aside the word "Trinity," in order not to puzzle and drive away thoughtful and sensitive minds. I would like, for these reasons, to see a re-statement of the grounds of faith of the Society of Friends throughout the world on these great issues.

The position of the Society of Friends on the subject of the authority of the Bible seems to me also to be the best. We adopt, and have adopted from the very beginning, the testimony of the Bible to itself. I am quite willing to use the expression, "The word of God," as our Lord Jesus Christ used it, with reference to a given portion of the Bible, yet I believe that the Friends were perfectly right in making the expression, "Word of God," have two meanings, both which I find in the Bible, one which belongs to our Lord Jesus Christ, as the eternal "Word," the other comprising all communications made from God to man, mediately and immediately, and which become, in a different sense, "the word of God," of which the Bible is a preëminent part.

The best writers and the most reverent in the Church of England are one with us in this respect. We need not fear that we are behind the most orthodox Christians in holding fast the views of the Society of Friends as to the character and authority of the Holy Scriptures.

Another point: The Society of Friends has shown wisdom, as I conceive, in formulating no theory as to the inspiration of the Bible. We believe the degree and measure of inspiration and the kind of inspiration of the Bible were superior to that given in any other way to men. No one who reads the Bible carefully, and afterwards reads the writings of those men who immediately follow the apostles, or even those of their contemporaries, can, for one moment, it seems to me, fail to see that there was a degree of inspiration given to the authors of the

Bible, both of the Old and New Testament, that has been given to no other men. At the same time that we hold this, we never have formulated any doctrine or theory as to the manner of that inspiration, and what a blessing it has been to us! As Geology has come forward and shown the immense age of the world, we have had no theory of inspiration to break our heads against in accepting truth which God has revealed to us through His creation. If it shall ever be proved that the doctrine of evolution is true — I do not say that it is true; I should think it is improbable that adequate proofs of its truth shall ever be given — but if it shall be proved true, we, as Friends, have no theory of inspiration to make us stumble over it and come into doubt and dread. We still say that God, the Father, enabled holy men to speak as they were moved by the Holy Ghost — *as* they were moved, we say, giving us that moral and religious truth He deemed necessary.

These inherited views are of value. They are not to be thought of lightly, and if the time were allowed me I could go on through a series of other points in which Friends hold truth that we should prize.

I believe that in the doctrine of justification, the Society of Friends, if you take their whole testimony and not one part of it, hold well-balanced truth. They not only believe in justification in the sense of pardon and acquittal, but, also, as Melancthon taught it right in the times of Luther, — “To be justified in Scripture, not only signified to be pronounced just, but to be made just or regenerate,” — and there is no doctrine that any of us hold on this subject which cannot be included in the statements which the Society of Friends has made in regard to the doctrine of justification.

In like manner as to sanctification. I believe in the possibility and experience of immediate sanctification. I do not limit our Heavenly Father. I also believe that the Society of Friends were eminently right in teaching that when a man is converted, turned to God, and saved through conscious faith in Jesus, some measure of sanctification is known; and they also hold the truth, in saying that as a man gives himself utterly to God in faith in the Lord Jesus Christ, and receives the baptism of the Spirit from Him, he is sanctified. I believe, therefore, that without departing essentially from the statements made in our past history, the doctrine of sanctification can be so put as to meet the needs of every one of us here.

Then, again: The greatest difficulty perhaps which we have would be to unite in our convictions touching the so-called sacraments. I will not discuss that question. I only say this, that I believe the fullest and completest statement which has been made, or can be made, of the underlying principles upon which the Society of Friends has stood, as to the non-necessity of the sacraments, and the lawfulness of their disuse, with the blessed reality of the thing signified by them, has been made in the very best forms already by the Society of Friends. And if it were possible for this Conference to adopt these statements, I should be rejoiced.

(The time being exhausted, by common consent the speaker was allowed to continue.)

On the subject of peace: I have not only, if you will allow me to say, thought on the subject, but going out on the plains when the Cheyennes and Comanches were on the point of attacking our agencies and murdering white men, when the government of the United States had placed upon us, as Friends, the responsibility of being a terror to evil doers and a praise to them that do well, I was brought to see both the theoretical side of the doctrine of peace and its application. And I am prepared to say that I believe the Society of Friends stands upon the true ground theoretically, and upon practical ground also, on this subject. I saw how an able man could have gone into the Indian Territory, could have arrested and put in prison, or have driven away the horse-thieves and renegades, could have been a real terror to evil-doers, and could have brought in law and peace and order, consistently with what I understand to be the original principles of the Society of Friends as drawn from the New Testament. I do not say without the use of force, but I do say without forming and training a class of men to constitute an army. It could have been done by what Macaulay has termed "a constable government." It seems to me that the Society of Friends is the only church now existing that is really loyal to the Lord Jesus Christ as the Prince of Peace. Herbert Spencer, and other writers of his class, have seen that the military stage is one through which, as they say, humanity passes into an industrial and peaceful stage, and they lay it upon the Christian church to-day as a reproach that we are holding fast to a military civilization, which, in its character, is at variance with the teachings of our Founder, and out of which society must

pass, if it goes on to what they conceive, even from their stand-point, to be the true position of man.

So, friends, the doctrine of peace is not an unimportant one. If it be true that the Lord Jesus Christ is the Prince of Peace, and that we are to hold our allegiance to Him, we ought to be witnesses to Him and for Him in this respect, and we ought to be willing to do so at any cost, to be men of peace at any price.

So on the subject of oaths. I hold that swearing once was right; that swearing was authorized of God under the Old Testament dispensation. This was recognized by Jesus when he said, "It was said by them of old time, 'Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths.'" It is right for the Jew now to swear so long as he is a Jew. I even admit that a man who knows no better and has no further insight into the nature of Christ's kingdom, has no nearer sympathy with Him than to be unable to see the truth of His own declarations on this subject, may, with a good conscience, swear. But the Society of Friends holds the truth on this subject, and some dispassionate men of other societies are coming to see it. The most influential of the religious journals of this country a few months ago said: "The Quakers are right on the subject of oaths, and they should be abandoned." The last systematic defense of legal swearing is that of the Bishop of Peterborough, in the *Contemporary Review*. It is an apology for the fact that, despite the admitted aversion of the early Christians to legal oaths, the established church of England still sustains swearing. The Bishop would restrict all swearing to oaths taken in courts or other legal proceedings, and feels it a consummation devoutly to be wished that the time may come when men's words shall be as sacred to them as their oaths, and when even legal swearing may be abandoned. Let us anticipate that time and hasten it by our own allegiance to Christ's teaching in this matter.

I have a profound conviction that in faithfulness to Him, it is good for us, as a church, it is good for the Christian church at large, it is good for mankind, that the Society of Friends shall adopt a uniform declaration of its beliefs upon these great subjects, shall adhere to them, and carry on its work under such a declaration.

(The question is re-read.)

ISRAEL P. HOLE, of Ohio Y. M.: I wish, in a few minutes, to give an affirmative answer to this inquiry, and say that it is desirable that the Yearly Meetings of the Friends throughout the world should have a common doctrine, a common faith, a common belief, a common basis of union, so far as their faith is concerned. This, without specifying, as the brother has so kindly and well done, I will simply assume is a necessity in all organizations. If you would hold men together for the purpose of accomplishing any important work, you must have a basis of union, you must have a foundation upon which they can stand, and upon which they can agree. Otherwise there are continual tendencies to divergence, and dissensions will necessarily arise, and especially so in this country. Our American people, with our most unbounded freedom of thought, and of speech, and of action, are perhaps in this respect anomalous amongst the nations of the world. Our great freedom, our independence which, notwithstanding our few years of national life, has come to distinguish us amongst the nations of the world, makes us in a great measure independent in our modes of thought; and unless we have some common bond of union, some common basis to which we can subscribe, some common platform upon which we can stand, we are continually tending to divergence. It would be a question equally pertinent if it were put in this Republic of ours as a question to the States and to the people of the States, whether we should have a common bond of political union, whether we should have a common constitution, whether we should have a common form of government, or whether it would be more promotive of the public good that each state should make its own constitution without restriction, without limitation, without having any constitutional binding authority by which the government could be held together. In any organization of men, and I use the term in its generic sense, of course, it is necessary that we have a common basis of union, and an authority to execute that basis of union. In a church organization we must have a theology, and we must have an authority on the part of the church to carry into execution the basic principles upon which it is built. Otherwise, organization becomes an impossibility, and its maintenance an impossibility. You cannot maintain a church organization, even if it should constitute but a few hundred members, when you recognize the fact that every member of

that church shall be his own law-giver, shall determine his own theology and his own mode of action. Any organization falls to pieces under such circumstances, and it is a lamentable fact, and one that it seems to me ought to have been impressed upon the people constituting the Society of Friends much earlier than the present, that we have been suffering for more than one hundred years, because we have not had unity between the different Yearly Meetings with regard to our faith and our practice. There has been a measure of unity, a large measure of unity, but at the same time there has been no common bond of agreement to which all were required to subscribe, and in the absence of that we have a condition of things existing to-day amongst the Yearly Meetings, that is not as it ought to be, and I apprehend that the adjustment of the question that is before us to-night, lays the foundation for the continued prosperity of the Society of Friends in the world, or lays the foundation for its disintegration and ultimate overthrow. My own judgment is that, in the economy of God's wise providence, there was a mission for which the Quaker was raised up, and that in that wise economy that mission has not yet been filled, and that it is important that the church should be held together upon a common basis, and upon the original basis of the doctrines of the church, that it might yet be a power in the hands of God for the spread of the Gospel and the conversion of the world that it has not been in the past.

MARY W. THOMAS, of Baltimore Y. M.: I would like the question better if it were stated as a declaration of Christian faith, rather than Christian doctrine. It seems to me that that is what the church is called to do, to express its faith in God, its faith in the Lord Jesus Christ, its faith in the Holy Ghost. I believe that all the testimonies of early Friends were in this direction. They were affirmative. It was not so much a statement of doctrine with them, as I have said, as a statement of faith. They believed that the Lord Jesus Christ was the living Head of the living body, the body on earth, and they met together in their assemblies recognizing it. He is the Head, we wait before Him. The Head of His church directs the worship, the Head of the church gives power to the body, works through the body, the energy of the Head is manifested in the body, the Head invisible, the body visible. The body is the working body of the Lord Jesus Christ. We

are here on earth to work for Him, to speak for Him, to witness for Him, to manifest His power, His energy, His righteousness, His spirit, because it is a living body, indwelt by a living spirit called to do the work of the Lord Jesus Christ in the earth. "The works that I do shall ye do also, and greater works than these." And how are we to do them? By the power of Christ. We meet in our assemblies, and we are the only body that has dared, it seems to me, to take that position in our church organization; we know no head but Christ, we know no power but the power of the Spirit, we believe in the Holy Ghost; therefore we wait, we wait in silence. Beloved friends, do not let us say that the silence in the Society of Friends is wasted. There is a magnificent principle in the Society of Friends' meeting in silence and waiting for the power of the spirit. The silent forces are the greatest. Are not spiritual forces silent? Have you ever heard the voice of the Spirit? You have felt it. You have felt in your inmost feelings, in your silent waiting before the Lord, the Spirit working in his church, have you not? You have. We are, every one of us, living witnesses to it. Now, let the church wait for the Spirit, and we dare to say the Spirit works through a woman as well as a man. We are the only body of people, the only church that has dared to make this organization and tell this truth. We bear this living testimony that the Lord Jesus Christ knows no sex. In Christ Jesus there is neither male nor female, but we are all one. Our meetings say it, our ministry says it, our practice says it. If it does not, sisters, it is your fault. If you are silent, it is because you have not listened to the voice of the Spirit in your hearts. You are unconsecrated, or you are unfaithful to your Master. We need to bring this testimony forward. We believe in the Holy Ghost in this church now, and working through it. There is no distinction in sex, as was said this morning. But let the women take their place, and the men recognize it, and we work side by side with our brethren. Our Head gave us this right, to stand side by side with the brethren in the church of Christ. Sisters, we should keep that place. This is a testimony we have to bear. We also have to bear our testimony to the fact, that the Lord Jesus Christ did leave in this world, not an organization with rites and ceremonies, but left a living organism, a live body depending upon living food. "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you."

You must eat your Savior; you must take Him into you; you must have the communion of the Son of God; you must feed upon His body and His blood, and not outward elements. Let your testimony be faithful in that direction. It is a living reality. It is not that we spiritualize away the words of the Lord Jesus, or are taking liberties with the words of our Savior. Beloved, we are trying to find what is the spiritual truth, what is the life, and faith, and the reality. Is it not that we all depend upon the Lord Jesus Christ for our inward life; that we feed upon Him and we grow? We take His own nature and being into us, and so we are like Him; we are transformed into His own image by eating and feeding upon the Lord Jesus Christ.

What is our testimony about baptism? It is that there is a baptism that cleanses, that saves; that the Lord Jesus Christ's baptism is a baptism that cleanses the heart from sin. We do not propose to have sin; no, because the baptism of the Lord Jesus Christ cleanses us from sin. It is a natural, real, living baptism — buried with Christ by baptism unto death. What is it that dies? It is carnality in the church, carnality in the body which is doomed to death. Doomed to death by what? By baptism. Our testimony is of a living, actual, real, effective baptism. This affirmative, these glorious testimonies, exclude rivals. Do they? Yes, in this way: that we have no room for the water, no room for the bread and wine, because we have the reality; and if we were to say for love, for sweet charity, we will let you take and eat of these outward elements, would it be loyal to our Redeemer, would it be loyal to Him who has given us to see the true, real, inward reality, the true feeding, the true communion, and the true baptism? It is in this way that the Society of Friends can stand up in the face of the whole church of God besides, and say, we believe in baptism, we believe in the body and blood of Christ, and, much as we would love, for Christian charity, to submit to your outward conformity, we dare not. Loyalty to the Master demands that we shall say, Nay. The Society of Friends wants to make, as I think, a strong affirmative declaration of faith in baptism and in the communion of the body and blood of Christ.

And so with regard to our ministry and our arrangements. We are bound to make in our church the very best arrangements for the Lord to work through. If it is possible for Him

to have one man over a congregation, and that the women be still and every other man be still, I am agreed, if it is best. If this wonderful living Christ, the power of the Spirit, can work best through one man, and everybody else be silent, Amen; it is our business to make the arrangements for the Lord to fill. But if not, if we believe, as we always have believed, up to this time, that the best way to work is to meet and wait upon Him and let Him take whom He will and fill whom He will and energize whom He will, let us take that way. It seems to me it is only in this way that we can make our arrangements in our church and bear the living testimony of faith in the Son of God.

CHARLES BRADY, of London Y. M. : I rise simply for the purpose of saying that I agree with those Friends who are disposed to affirm the proposition before the Conference. For long periods of time in the Christian church it was its besetment to draw the cords of creeds and beliefs too tight, to multiply declarations of faith, and to insist far too strongly upon individuals' conforming to them. But I am disposed to think that in the present time the tendency is precisely in the opposite direction; that under the guise of a colorless comprehension there is a disposition to think that it matters little what men believe as long as their lives are right. We see it constantly put forward in various insidious forms; and it seems to me there is a special necessity in the present time for the Society of Friends to reiterate its belief in the fundamental principles upon which it was founded. We do not propose, dear friends, I take it, to enunciate anything new, but rather to lay down once more those views that have been so ably expressed by the dear friend from Philadelphia, whom I, and I have no doubt, many other Friends here, were so thankful to hear enabled to declare them as he did. I am not particularly afraid of the word sectarianism. I believe it is God's purpose, in the present time at least, to work largely through divisions of the Christian church; that to one division he has committed certain aspects of divine truth to hold up and to illustrate, and to another division he has given possibly others; but I am concerned individually that the Society of Friends should in no way decline from those testimonies which our fathers held so strongly and so well, and which, I trust, most of us are also endeavoring to hold as far as we are able to do so.

I would only say, in addition to the points that have been already named, that I trust that in any declaration of the kind that we put forth under authority of a Conference like this, our views as to the spirituality of divine worship, as to the importance of silence as the basis of worship, and as to the equality of believers in God, as they meet to worship Him, may not escape attention.

JACOB BAKER, of Ohio Y. M. : There are a few points I have not heard alluded to in regard to Christian doctrine: the effects of the fall of man bringing physical death and spiritual death combined; the decree that the body should return to dust, as it was, and the spirit to God who gave it, for a coming judgment for the deeds done in the body, so that the foundation truth of the resurrection and of eternal judgment should be a part of the statement of Christian doctrine. These have been left, in the past, too largely at loose ends. For if we have one truth above another expressed in Holy Scripture by Christ and the apostles, it is the doctrine of the resurrection of the dead and of an eternal judgment, that God has appointed a day in which He has ordained that the world should be judged by that Man, Christ Jesus, that He is to be the judge of the quick and of the dead—the living that shall be upon the earth shall be the quick when He comes. The dead in Christ are to be raised first, and afterwards the resurrection of the unjust. I think among the statements of Christian doctrine there is great necessity to-day of there being one upon these foundation truths, and that if we have one thing above another around which we need to gather in coming time, it is this doctrine concerning Christ's church, unfulfilled yet, though prophesied of through all time, of the resurrection of the dead, and of eternal judgment. The times demand that these truths be revived. The times demand that there shall be but one voice concerning these foundation truths, and I hope for the time when we shall conclude to make a declaration of faith to the world, make a declaration of faith among ourselves. The one thing, above any other, now needed, is to gather around these truths and state them before the world at large and before every Yearly Meeting, as God's will and God's prophesy and God's unfulfilled word as to the church and the nations of the world that are to be judged in the great day of judgment by Christ Jesus.

Dr. JAMES CARY THOMAS, of Baltimore Y. M.: There is one advantage which has not been spoken of here in such a meeting of delegates from the Yearly Meetings in the formulation of such an expression of our belief. We all know that words are important as well as facts. When we depart from the words of Scripture, the words in which such a declaration should be made should be very carefully considered and wisely adjusted. And it is therefore very important that all the judgment and experience that can be had in the church should be brought together on such a question as this; and it is hard to conceive how it can better be done than by a committee combined for the special purpose. I do not suppose it is the duty of this Conference to determine what questions should come under the requisitions of such a statement of common faith and doctrine, but that we should here express our judgment, whether it would not be wise to suggest to the Yearly Meetings to appoint such a committee with that special object; and it may be that such a committee might be selected, and persons put upon it who have given wise attention to these questions, and thought a great deal on these subjects, and would be able to put their thought in such words as would best express our common judgment. And the conclusion of such a committee would go back again to the Yearly Meetings for their final acceptance. I suppose that one object that has brought us together as a Conference is, to draw us together as one people, and this is one of the steps which might do so if you are favored in the meeting of such a committee to draw such a document as might be properly adopted by us all, founded, as our friend, Dr. Rhoads, has said, upon the express declaration of Holy Scripture. When a creed has been agreed upon and formulated, the orthodoxy of a member has very often been tested, not by the Scripture, but by the creed. That is one thing that has made an objection to a creed. What we want is a creed so formulated on the Scripture as the light of Scripture is thrown upon it, that we might have a common expression of our faith; and I believe this period in the history of Friends is one peculiarly fitted for that. There are those among us who might pass away if a long period was allowed to elapse, whose judgment, experience, and Christian insight would be valuable to us at this particular stage of our experience as a church. For these reasons I think it might be well for this Conference — I should

certainly myself feel, as an expression of personal opinion, that it might be well for the Yearly Meetings, to consider as the result of this Conference, whether it would not be wise to appoint such committees with such duties laid upon them as I have imperfectly expressed.

TIMOTHY NICHOLSON, of Indiana Y. M. : I was about to rise to say, that on account of the short time that the committee had, and because such matters will arise, unless the Conference knows the various subjects that are to claim its attention, we will get off the subject. The discussion this evening has been exceedingly interesting, and yet not directly to the question. The question is: Is it desirable that we have the same declaration of Christian doctrine for all the Yearly Meetings? The discussion, while deeply interesting, would come rather better under another head which the committee will bring forward; and if we could confine ourselves directly to that one question, it would be better, and then if the way opened, as Dr. Thomas has said, to decide to recommend it, we would get through with that subject and take up another.

BARNABAS C. HOBBS, of Western Y. M. : I think Timothy Nicholson has reached a point now that we need to look to pretty well. About two or three years ago, when the subject of organizing associations or reading circles was started, I remember Richmond had a very good reading circle organized of enterprising Friends who wanted to get into the merits of doctrinal and historical matters in connection with the Society of Friends. At that time I received a letter inquiring what books would throw light on the doctrines of Friends as a whole, and give the clearest idea of what our Christian faith is. Now if any one will fancy some one writing to him on that subject, where will you get it? That is what I want us to look at now. When I thought the matter over, I saw at once that we can not get any one book that will do that. We can not find it all in any one place. I referred them to Evans' Exposition, which treats of the offices of the Father, Son, and Holy Spirit, of the resurrection of the dead, eternal judgment, and others of those points that were involved in the Hicksite discussion. There you will get a very full summary of the doctrines of Friends upon these subjects. When it comes to other doctrines, you will find in Barclay's Apology

comprehensive views upon those questions upon which there was an issue between Friends and the other churches of that day. Barclay himself did not take up anything but those points that were in dispute, as regards the offices of the Holy Spirit, as regards the character and nature of the ministry, as regards the right of woman to have a place in the church in receiving spiritual gifts and exercising the gift of prayer, of exhortation, and of doctrine, and upon the subject of baptism and the supper. Those points where Friends were taking issue with other denominations were brought out by him. He did not enter upon the subject of the resurrection of the dead and eternal judgment; but he does, in a very summary way, dispose of the whole question in the last page of his volume, where he says that when anybody brings a charge against the Society of Friends that they deny the resurrection of the body, it is a slander; so that while he does not discuss that subject he fully recognizes it. And William Penn disposed of that question in his "Conversation with Charles II." That you will find in his doctrinal works. Charles was trying to get from him the reasons why the Society of Friends had a separate organization, and he put several questions of doctrine to him, as an Episcopalian. He said: "Friend William, what is the difference between your church and mine, and why did you undertake to organize a new society?" Penn's answer was a very memorable one. He said, as regards the offices of the Father, Son, and Holy Spirit, the authenticity of the Holy Scriptures, the resurrection of the dead, and eternal judgment, there is no difference between us and the established church." Some say that Penn did not discuss that subject because he did not write about it in a separate place. There you see the reason, because there was no difference between him and the Episcopilians, and therefore that was not a question at issue between him and the established church.

We need to have these subjects brought out in some systematic way, so we can connect it together in clear, true language by proper selection of terms, as has been said, and everything shall be true to Scripture, and it shall be brought down to modern necessities, so we will have at a glance a comprehensive view of all the doctrines, as regards repentance from dead works and faith toward God, the doctrine of baptism and the laying on of hands, the resurrection of the

dead, and eternal judgment. You see how comprehensively Paul has summed them up in the sixth chapter of Hebrews. We want to cover the ground. We want to show that Christ was the first and will be the last, was the beginning and will be the end ; and we want to show the relation of the dispensations to each other ; that the Gospel is in each one of them ; that there is not a type in the Old Testament, but that it has as much of a spiritual signification as a ritual one ; and when Christ cried out, “It is finished,” all the outward temple and priestly service had its antitype ; your bodies are the temple of the living God ; through and in your own souls the great priestly work is to be carried on. And henceforth I will not any more eat the passover until it be fulfilled in the kingdom of God. To-morrow His body will be broken ; He calls His flesh the bread, and said : “This is my body ;” and of the wine He said : “This is my blood.” He is the Paschal Lamb which they were eating ; they were eating the type of it. “I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father’s kingdom.” And “As often as ye eat this bread and drink this cup, ye do show the Lord’s death till He *shall have* come.” Looking backward through the ages they had been for fourteen hundred years eating that bread and drinking that cup, and they did it to show forth the Lord’s death, till He *shall have* come, not until He shall come ; for every Greek scholar will say it is to be in the future perfect tense. And to-morrow He *will have* come. To-morrow the bread *was* broken, and to-morrow the wine flowed out ; and He would not any more partake of that bread. But He will keep up the spirit ; the time will come when I will eat it with you in my Father’s kingdom ; I will come and knock at the heart, and you will open the door, and I will come in and we will have a supper there, and you will be filled with His own life and power, of which this is the type. You see how the Friends have brought out that as the real solution of the question, and the world is more and more ready to admit it.

Dean Stanley, who has hunted up the early church work, and the establishment of churches and church ordinances, baptism, etc., comes out with the expression, that if Episcopilians and Presbyterians had known as much about church history when they had their great controversies upon church government as the people did later, there never would have

been any quarrel between them ; and if we look through the churches to-day, there is no church that has so complete a representation of the church history as the usage of the Society of Friends. That coming from a ripe scholar, and Episcopalian of England, has wonderful significance to my mind ; and the more you look into it, and the deeper you go, it is only developing the character of our faith and usage.

One thing more : if you look at the prophecies of the Old Testament, and at the prophecies of the New Testament, they develop a state of things to which the members of the Society of Friends tend. Everybody has to admit that the kingdoms of this world will yet become the kingdoms of our Lord, and that peace will be the ruling power ; the Gospel in its peaceful influence will be the ruling power of the earth. That is just what the Friends say ; and they are pushing forward as fast as they can. And now we find treaties are being formed between different nationalities, and that the nations are bringing together other nations to settle their disputes, and disbanding the standing armies ; just what the Friends say must be. We are working for it as no other people are working for it, and we have been working for it two hundred years ; and we will have a glorious outcome in that doctrine. In every way we look at the history of the Society of Friends, its whole tendency is to reach into the millenium ; and as we come to the finishing up of Christ's reign on earth until we come to the time of judgment, we find that, taking the doctrines of the apostle Paul in reference to the resurrection of the dead and eternal judgment, we grasp the whole subject, and close up the present system of the world's nationalities, and the succession of generations in that crowning work of the resurrection of the dead and eternal judgment, when Christ shall be crowned " Lord of all."

(The question under discussion is re-read.)

DAVID B. UPDEGRAFF, of Ohio Y. M. : I should answer the question negatively. I have been pleased with very much that I have heard, and concur in a great deal of it. But I have two or three thoughts that I beg leave to drop in the hearing of the Conference on the negative of this question. First, I remember that our forefathers were placed in circumstances of perhaps as great difficulty to get before the world a distinct understanding of their views of truth as any people

have ever been, or ever will be. And then I remember that of deliberate choice, and under what they believed to be the guidance of the Holy Spirit, they especially and conscientiously eschewed the choice of language other than that found in the Holy Scriptures whenever it was possible to answer questions or declare faith in the precise language of Holy Writ. Then I think it would be inconsistent in us to talk about discarding terms such as the "Trinity," etc., because our fathers did, and for the reason, better still, because not found in the Scriptures, and at the same time seek for language to express other thoughts outside of the Holy Scriptures. Now, I think if it is good to discard humanly invented terms in the one case, it may also be in the other.

Then, again, I think we have already pretty clear and distinct statements in our several books of Discipline that meet the case, meet it with some degree of difference perhaps, some slight discrepancies, or distinctions, according to the attitude of the different Yearly Meetings; and while the independent action of the different Yearly Meetings, and the variety of thought and the choice of expression have given to us some variety, yet there is a substantial agreement in all of these declarations so far as they have gone. To my mind they are sufficient.

Then, as a concluding thought, I concur so fully with the editor of *The London Friend*, that I venture to read a couple of sentences couching, I believe, in very distinct terms, the very best statement of objection to anything that might be denominated a creed, or uniformity of statement of Christian doctrine. I beg to read, as a closing remark from the last editorial of *The London Friend*, of Ninth Month 1st. His editorial is upon this Conference. It is a very instructive and excellent article from beginning to end, but I only venture to read, I think, three or four sentences. "The carefully drawn-up minute of Indiana Yearly Meeting gives slight warrant for this Conference. It contemplated a much smaller affair than seems now to be anticipated, and we hope the Conference will keep within the lines there laid down. If questions of doctrine are to be settled, it will be an evil day for the Society when it swerves from its ancient practice of owning no creed but the Scripture. If questions of church discipline need consideration, it seems to us that grave difficulties will arise, if any attempt be made to interfere with the independent action of individual Yearly Meetings."

This is not argument. I am quite aware of that. It is simply a man's opinion, and I excuse you from the burden of hearing an argument from me, and simply express my opinion upon the negative of this question, and express it, as I desire to do, in the language already read.

Dr. HENRY HARTSHORNE, of Philadelphia Y. M. : I think the proper thing has been said in reference to keeping as close as possible to the question that has been brought forward ; and, at the same time, not knowing, as the committee is not ready to announce, what subjects are to follow, it does seem that there is occasion for some latitude. There are some questions that are so very near the one definitely placed before us, the one now being discussed, whether it is desirable to have a common declaration of doctrine for all Yearly Meetings, at once makes us think of whether or not it is practicable, because it is not at all worth while to cherish a desire for a thing that is altogether impossible. To my mind it seems to be strictly desirable, and, I should hope, not impracticable ; but that question brings forward the thought : if practicable, how may it possibly be ? I had misgivings in regard to the proposals of Dr. Thomas upon that subject, and am further confirmed in it by what has been said. There are, in all our Disciplines, statements of doctrine ; and yet we know that there are diversities of opinion, quite marked in some instances, amongst the members of the different Yearly Meetings. If each Yearly Meeting should appoint a committee, it would seem probable that rather an increase of diversity than an approach to unity would follow. Therefore, if practicable at all, it seems to me that this desirable end might be reached by the action of a jointly representative body like this, not trying to form some new-fangled creed, but finding, as has been said by more than one, in the ancient testimonies that which, by some careful adaptation to modern necessities, might simply reassert our confidence in those doctrines established by the experience of the Society of Friends, living and working alongside of many other religious denominations for more than two hundred years — a confidence in which I hope all the Yearly Meetings can substantially agree — a simple restatement, not differing practically from what has been often before said, but yet brought into such compass and such simplicity of statement that it might be accepted by a representative

body, advising the Society (and meeting with a response therein) of that which we have always believed, and which, I trust, the Society will always maintain.

AUGUSTUS TABER, of New York Y. M. : It would be the judgment of the Business Committee, as far as I have been able to ascertain it, that no decision should be sought to be reached to-night, but that it might rest upon the hearts of the delegates, after hearing the discussions that we have had, and also after hearing the discussions we shall have to-morrow morning.

ROBERT W. DOUGLAS, of Indiana Y. M. : I think we had better decide on this question now. It was proposed by the Business Committee now because of its being so easy to dispose of. I think there can be no difference of opinion in regard to our having such a common doctrine, and that we can arrive at a conclusion now that it is desirable for all Yearly Meetings to have a common declaration of faith and doctrine.

Dr. ELIAS JESSUP, of Iowa Y. M. : It is desirable to decide this question to-night, and I would like to state my hope that there shall be such a declaration of faith recommended.

GEORGE GILLETT, of London Y. M. : I think it would require care to be taken in the way in which that affirmation is based. The first speaker based it pretty much upon the exposition of doctrine as it occurs in our books of Discipline, and I think that, in some way, the exposition of doctrine in our books of Discipline should be brought into one purpose throughout. If you couch it in that language, I think it would more truly represent what has been talked of to-night.

Dr. ELIAS JESSUP, of Iowa Y. M. : I would suggest that the consideration of how this is to be done will be raised afterwards. We have settled upon the broad principle that we think it advisable that we arrive at such a recommendation.

THOMAS WHITE FISHER, of Dublin Y. M. : I have had a pretty long experience of Yearly Meeting discussions, and I will put it now to every one of us, as business men and women, if we allow the very great latitude that was allowed on every subject this evening, we will find, when we get to

the end of our time, that we will crowd out other subjects, and will not be able to give the proper time and attention to some very important matters. Now, my dear friends, we must all remember that we have an equal right in this assembly, every delegate, and I think we ought really to bear this in mind and condense our remarks and keep as near to the point as possible. I think we might have settled this question an hour ago, but we did not do it. I am just giving an idea of my own, but I think if we spend such time on one subject as we have done this evening, we will crowd out some very important subjects.

JOSEPH STORRS FRY, of London Y. M.: I should like to call the attention of the Conference to the remark made by Augustus Taber a while ago. I think he thought it would be well to be aware of the subjects proposed for consideration to-morrow morning, before arriving at a decision on the question before us, and I rather hesitate as to the propriety of the course you are now adopting, in turning aside from that consideration before coming to that decision. I think it would be wise for us to hear what he had to say.

BENJAMIN TRUEBLOOD, of Iowa Y. M.: The Business Committee would like to have a little advice as to whether we should bring these propositions one at a time before the Conference, or whether we have the privilege of bringing them all, or as nearly all as we may be able to form them, at once. I was not in when the proposition was read to-night, but if I understand the attitude of the Business Committee, it was intended that two mutually related propositions would be brought up for discussion to-night. There was a third proposition, which we had decided upon for to-morrow morning's discussion, and if it had been read it would have saved much of this discussion, because much of the discussion we have had to-night was on the question that will be brought up to-morrow morning.

ALLEN JAY, of Indiana Y. M.: I think this committee has the full authority to bring in any questions just as they think proper. They might have brought them all in to-night, if they had desired.

BARNABAS C. HOBBS, of Western Y. M.: I think the questions that are to be disposed of should all be opened out.

BENJAMIN TRUEBLOOD, of Iowa Y. M.: I would propose that our Secretary, on behalf of the Business Committee, report the two propositions which we have already adopted.

(The Secretary of the Business Committee reads.)

ROBERT W. DOUGLAS, of Indiana Y. M.: I think it would be quite unreasonable for this committee to expect that the Conference should anticipate what its own action is. If they have intended that the question before the Conference should hinge on some other question, it is their duty to let us know, or if they do not let us know, not blame us for discussing a question or arriving at conclusions on a question that is not before the Conference.

CLERK of the Committee: The Conference will remember that they appointed this committee this morning, to meet at two o'clock. They had an hour before the session this afternoon. Nothing scarcely was brought before them, but they brought questions before the Conference to the best of their ability, as far as I know.

Second proposition read as follows: Shall we recommend the establishment of a Conference of Yearly Meetings, with certain delegated powers, to meet at stated periods?

Proposition for to-morrow morning is read as follows: What is the mission of the Society of Friends, and what is its message to the world?

Members of the Conference are asked to hand the Business Committee any questions they may think it important to be discussed by the Conference.

The Committee propose that the second question be deferred until a later period in the discussion.

ROBERT W. DOUGLAS, of Indiana Y. M., thinks that the second question should be put off for the present.

JOSEPH BEVAN BRAITHWAITE, of London Y. M.: I think it would be obviously premature to take up the question as to any further conference now. It would be very much better to take up the question referred to, as to the mission of the Society of Friends.

WILLIAM H. S. WOOD, of New York Y. M.: I confess to a little disappointment in the propositions that are brought

forward by this committee, and yet without the slightest desire to find any fault with the committee, because I can thoroughly appreciate the difficulties under which they have labored, probably from the hesitancy of delegates to present to them subjects for consideration. Now the proposition for to-morrow morning, it appears to me, is one that is hardly worth our while to consider as a distinct subject, because the mission of the Society of Friends in the world, as I take it, is unchanged; it is the same to-day as it was in the outset. If there are details in connection with that mission that should be brought up, I should like to hear them discussed. I believe that very important questions will be submitted to the committee before to-morrow morning, more on the details that need discussion.

BARNABAS C. HOBBS, of Western Y. M.: We must be systematic and go forward with our business in such a way as to advance in it. We find in the west that we must have our business made out and assigned, and then we can take it up in regular course without any delay in discussion, unless there is some change that is found to be important.

Dr. JESSUP, of Iowa Y. M.: We have delegated this very perplexing business to the committee, and it does seem to me that until we are ready to dismiss the committee we ought to allow them to propose the business. I propose that we leave the matter to this committee, and if they see fit to amend it, let us take it as they give it; if not, as they have already given it.

JOSEPH BEVAN BRAITHWAITE, of London Y. M.: I do not think we should be too hard upon our committee. They have had very little time, and the subjects which have been hinted at are of an importance which only they can understand who have been familiar with these questions for years. I feel for the committee, and I hope we shall thank them for their efforts, and be prepared to-morrow morning to enter calmly upon the consideration of the question which has been read to us, and that the committee will feel that we do not undervalue their labors.

GEORGE GRUBB, of Dublin Y. M.: Would the Chair kindly impress upon the Conference the importance of any

Friend who has anything in his mind to present to this Conference, to give it to the committee at 8:15 o'clock to-morrow morning.

Conference adjourned.

SEVENTH DAY MORNING — 9 O'CLOCK.

HANNAH J. BAILEY, of New England Y. M.: We are instructed always to be ready to give a reason for the hope that is in us. I think this will apply to church organizations as well as to individuals; and I think we ought to be able not only to give a reason for the hope that is in us, but to say what that hope is; and last night it was decided here, in this Conference, and by this Conference, that it was very desirable to have a uniform declaration of faith which could be adopted by all the Yearly Meetings of the Society of Friends; and it seems to me that a great good would be accomplished by this Conference, if we could at once enter upon something to bring this about—if we could have a committee appointed, perhaps, to draft a declaration of faith. And it seems to me that with all the Yearly Meetings, as they are represented here, if we could adopt one, that we could then recommend it to our Yearly Meetings, and we would be present, some of us, at those Yearly Meetings, and could give them the reasons for it, and we might be able to adopt it. Certainly it would be very desirable to have such a declaration prepared. It seems to me that we have not accomplished a great deal yet, since we came to this Conference, and I think if this could be accomplished it might pay, even if we used more than one session in the preparation of such a declaration of faith. Some of us have felt the need of this, especially in visiting young converts and those who have requested membership in the Society. They ask us our creed, and we tell them we have no creed but the Bible. We can get them to read George Fox's letter to the Governor of Barbadoes, but there is much that is not included in that. They ask us what is our interpretation of such and such Scriptures, and we tell them what it is, and they say, "You do not all believe the same; A, B, and C think differently; what do you believe?" It seems to me that this thing has been left so loose through all these generations that we ought to have some declaration of faith that we can all agree upon, and those that cannot

adopt that certainly should not presume to be Friends; and if it had not been left so loose during all these generations, I think that the Unitarianism that has crept in, and other things, would not have divided Friends as they have, and we would have been stronger at the present time. So I think if we could have a committee this morning, consisting of one man and one woman from each delegation, and they ask, perhaps, two of those from Philadelphia to assist them in the work, to draft such a declaration, and give not only the Scripture as the reason, but give us the interpretation of the Scripture as it has been interpreted and as it has been believed by the Society of Friends from the time of George Fox down to the present, and let us know just what the Society has believed, and what it does believe; and if then they could present it here and we could adopt it, it would be, it seems to me, a very good thing to accomplish.

THE CHAIRMAN: This question was referred to a later time, to be taken up at a future session of the Conference, if way opens for it.

The Clerk reads the minute in regard to the Philadelphia Friends. It is approved by the Conference.

Question: What is the mission of the Society of Friends, and what is its message to the world, and how can we best fulfill and declare them?

JOSEPH BEVAN BRAITHWAITE, of London Y. M.: I must claim a little indulgence, as Friends are aware that I am slow of speech and of a stammering tongue. Can there be a doubt that we have a part in the great mission which our Lord Jesus Christ left to His church: "Go ye into all the world and preach the gospel to every creature;" that ours is emphatically a testimony to that precious Savior who "came not to be ministered unto, but to minister and to give His life a ransom for many?" It is a message of God in Christ Jesus, our Lord, which it is our glorious privilege to act out and it is our glorious privilege to realize, and it is especially part of our religious profession that we do realize that we serve not a dead Savior, one separated from His church by the distance of nineteen centuries, but that we reverence and adore and walk in the light of the love of Him who was dead and is alive again, and behold,

He liveth forevermore, and that we do reverence and adore Him as Head, not over a few things, but over all things to His church. Others will, no doubt, enlarge upon this precious message of redeeming love to a dying world, and my heart is filled with a sense of the responsibility and blessedness of that message as part of the commission which we have received from the Lord Jesus Christ to testify the Gospel of the grace of God. And yet I want us to feel that this testimony of the Lord Jesus Christ is one in which we are called upon to realize His power, His work, His continued guidance to His church.

Now, in worship, my dear friends, I would just say that it seems to me that as we go further into a subject of this kind, we must keep definitely in view the ultimate object of our desires, that while there may be differences of methods and operations in the gathering in of outsiders, and with those who are gathered in, to worship together before our God, the great purpose in all the history of this religious Society, is not to gather unto men, to keep people always in the state of babyism, to keep people always in leading strings; no such thing, but that those who are gathered should come into the enjoyment according to the measure of their faith and experience of the fullness which is in Christ. And our worship is not to be dependent upon the presence of any particular man, of any class or order of men, but upon the presence of Christ alone. We are the only people in organized churches who have had the courage to maintain the possibility of congregational worship without human leadership, and I trust that that may continue to be the testimony of this religious society. The early call of Israel on coming out of Egypt was a call on this wise: "Ye shall be unto me a kingdom of priests, and a holy nation." This shadowed forth the holy privilege in the design of Him who, in all ages, was preparing the way for the coming of the Son of God in the flesh, and it is that which Israel at that time was not prepared for which it is the design of the Lord should be known and enjoyed under the Gospel dispensation, as is read in the book of Revelation: He hath made us unto our God a kingdom of priests. We must first be brought into the kingdom, into the possession and subjugation unto the Lord Jesus Christ, that we may serve Him in the sanctuary, but this service is to be the privilege of all. From Genesis to Revelations there is no such thing as Mr. So and So's chapel, Mr. So and So's church, Mr. So and So's con-

gregation. Congregations are never called by the name of a man; no one man is to be set over a congregation, but through the Old and the New Covenant, the congregation is always the congregation of the Lord, the church is always the church of God which He has purchased with His own precious blood; and I earnestly trust that we all are desirous to fulfill our ministry for the Lord Jesus. We may still be enabled by the light of His Holy Spirit to keep definitely in view that our great purpose is not to bring people into a dependence upon us, not to keep them in a state of spiritual babyism, as though there were certain people who had a monopoly of the Holy Ghost. That is not our profession; but that we should all, in the fulfillment of that ministry and mission which we have received from the Lord Jesus, still seek in humility, faithfulness, and love to gather them and us all to Christ, and Christ alone, in whom it hath pleased the Father that all fullness should dwell. I could say much more, but I would not weary, and I would desire to leave this simple testimony to the mission of our religious Society;—Unstinted labor under the guidance of the Blessed Spirit in the winning of souls from the world, and at the same time an earnest exercise of spirit that we should bring them not into the narrowness of human leading strings, not into a sort of spiritual babyism, dependent upon human services, but bring them into the fullness of the blessing of the Gospel of Christ, that in all our waiting, in all our worship, in all our service, God may be glorified in us and through us by Jesus Christ, to Whom let the churches under our name ever be prepared in reverence and in faith to ascribe praise and dominion now and forever.

FRANCIS W. THOMAS, of Indiana Y. M.: What is the mission of the Society of Friends? The answer that I would give or set over this first question which is before us for our consideration this morning, would be To execute, to execute the will of our Lord Jesus Christ. As the Father hath sent me into the world, even so I send you into the world, and this is our authority, coupled with the words which our venerable brother and friend from abroad has brought to our remembrance, the "go ye," that little word "go," "go," "go ye," which seems to have in it a significance that will never die until it has reached the last and remotest transgressor for whom Christ died. We are happily situated together, and

in Christian recognition, the brotherhood and the pleasant dwelling-places of our homes seem to invite quiet and rest and tranquility. But on the other side, and that which outweighs all of this, is that which is signified by the awful groans which were heard on Calvary when Christ, the mighty Maker, died, that He might open the way for the rescue and deliverance of all lost and ruined men ; and the burning, the intense desire of my heart has been, from the day that I felt that God called me by His grace to take a place by choice and conviction in the ranks of the Society of Friends, that we might do our part, as a religious society, in executing that charge, in executing that will which has been so expressed and is so definite that he who runs may read. And I believe we have yet a mission to perform in this regard ; and as we take in the spirit of the divine Master, and feel the energizing of the spirit of Him who spake these words, to carry us forward in the blessed work of seeking to save, there can be no resting-place found, or no discharge found in this awful and yet glorious conflict, until it is ended by the acceptation of the service, and the bidding has come from the King and Captain of His army to go up higher. We occupy but a feeble place in one sense, and but a small place in one sense, in the great body of Christendom in the accomplishment of this work, and yet the work is for us as though there was not any other reaper in the Lord's harvest field, and the demand is upon His people to all their capability, and to all ; and it is equal to any sacrifice and devotion. I trust, then, that as we look into the breadth and into the length and into the depth of the demand of this great mission, we shall feel each of us to take a portion at least of the mantle that covered that blessed and holy Personage that was found always in prayer for His people. He was clad in zeal as with a cloak. It was not a zeal which is for a moment, it was not a zeal which is for the Sabbath day, it was not a zeal just for Israel, the chosen people to whom had been committed the oracles of God, but it was a zeal that was commensurate to the demand of all the lost men the world over ; and when He commissioned and chose that servant, the apostle Paul, and sent him out, he took in the apprehension of his whole duty ; he saw that he was debtor not to the Jew only, but also to the Greek ; not to the barbarian only, but to the Scythian, and to the bond and the free. Has there been any curtailment of the grand mission

which was entered into so gloriously by these heralds of the cross? Nay. And was ever the Gospel, emblazoned on the escutcheon of the church, of "HOLINESS TO THE LORD," in carrying forward the battle to the gate, and in waging the war of our Master against sin, given over? Nay. To my mind, the day has come when the demand is greater than ever before that no means should be left unused which, in the economy of divine grace, has been appointed for the glorious accomplishment and fulfillment of this work. I take in, sometimes, and have done so, a measure of the inspiration of that blessed man, Stephen Grellet, who, I think, at one time uttered a sentiment like this: "Oh, that I might have the days of a Methuselah, or that the sun might never go down until I had preached the Gospel of Christ to these nations." This is, brethren, the affirmative; this is the leading point; it is the beginning, and it is to be the consummation and the ending of our duty and of our obligation. It was the cross of Christ and the baptism of that cross so gloriously heralded forth to the world in just such a way that the sinful, the wicked, the sick, the lost, the blind, the hungry, the thirsty, and the dead might see. There was a fountain opened for sin and for uncleanness that met the demands of all our fallen, sinful, and depraved condition. And so this morning my cry has been that we might launch out into the deep, that we may gird on strength in the name of the Lord, for the time has come and the command of Jehovah has gone forth. We should beat our ploughshares into swords and our pruning-hooks into spears, and say: "I am strong," for great is the Holy One of Israel that is in the midst of thee. And, brethren, my soul has yearned for this hour, and my prayer to Almighty God is that we may take in an inspiration that will open so wide our hearts that we may get more and more of the life and spirit of Jesus, and walk in the light and power of the living and eternal God, and then we shall be as a Fox, a Penn, a Barclay, a Burrough, and a Howgill, and all those men who have shaped the convictions of men as few men have done, and we may answer the demand of our day. But somebody says the influence of the Gospel and our testimony has done much. I admit it. But the end of the demand for the Society is not yet. We can not abate one jot or tittle of the glorious testimony of our God which was committed to us in that day until the glorious accomplishment

of the purposes of high Heaven, in the election and ordaining to eternal life men that believe so emphatically and decidedly in Him that nothing could come between them and God save Christ, the crucified; save Christ, the risen, the glorified; save Christ, the everlasting Intercessor, the everlasting Head of the church. My cry has gone up in my soul this morning that our Father in Heaven would grant us grace to-day, that He would grant unto us more of the liberty of the Spirit, in the advancement and in the comprehension of all our duties and obligations to high Heaven, and then will the banner of the church of the Society of Friends be unfurled gloriously, and we shall realize that the light of the moon has become the light of the sun, and our understanding of the truth of God will be more clear and comprehensive than yet it has been; and walking in that light and dwelling in that light we shall accomplish our mission, and God will honor us still with a place, and our lamp will yet give its light to the world.

DR. JAMES CARY THOMAS, of Baltimore Y. M. : I think we all agree with our friends who have preceded us, as to the great mission which we share as a part of the church of Christ and as individual members of the body of Christ, that is, to "go into all the world and preach the Gospel to every creature." And, until that is accomplished, the mission of the Society of Friends is not ended. But the point which I wish especially to emphasize — because in such a discussion as this it is impossible for us to get over the whole ground, and we must take such points as interest us personally — is this: We believe that our Lord and His apostles gave to the church of Christ the highest possible exhibition of the full statured man in Christ. Our brother has alluded to the great apostle of the Gentiles as the typical man in this respect. We also believe that He gave certain privileges and blessings which belong to the individual Christian, which are to be maintained by the Christian church, and to which every believer in the Lord Jesus Christ is to be brought; that is, the stature of the perfect man in the Lord Jesus Christ; and for this purpose He gave His Gospel and He gave His Spirit, that, by the power of the ministry and by the power of the application of the ministry by the Spirit of God to the individual soul, man might be redeemed from the kingdom of darkness and translated into the kingdom of the Lord Jesus Christ, and come to Him and live

and grow up into a strongly developed Christian man or woman. And the church which has a message of this kind to every believer in the Lord Jesus Christ, and to every sinner whom it has to call to be a believer, has a mission which is not yet accomplished. There are a great many truths. There is but one truth of the Gospel, and we believe that the more pearls we can take out of the treasury of divine grace and string upon the string of our own personal experience, the more we become imbued and endued with the beauties and graces of the Christian life. I believe in the ministry of the early church in its proclamation to the world, in its freedom, in its assemblies, in its recognition of the personal responsibility of every member, in its absolute unwillingness to separate believers into classes, such as have been separated since, clergy and laity, in its recognition of all the gifts which the great Head of the church bestows upon every member of His body who is willing to receive and execute the gift; I believe in the simple constitution of the Christian assembly, in the going out of the individual Christians, as in that early day, by which the world is to be reached. I believe that our polity and our understanding of the Gospel is the understanding of the early centuries of Christian life, but it was dominated by those who subjected the church and who made it dependent upon the bishops and upon those in official authority, and who thus took away from the individual member of the church his inalienable right under the Gospel. It remained for the wonderful illumination which came to George Fox, direct, as we believe, from Him who instituted the church in its freedom and in its glory, to see,—and not as we are now seeing, by the light of historical investigation, not as we are now to understand by the researches of men who have, contrary to their own bias, been compelled by historical proof and evidence to see that the constitution of the Christian church was, originally, a simple constitution, such as we believe the constitution of the church should be—not so did George Fox see this, but by the immediate illumination of the Holy Spirit coming into his soul and teaching him the personal responsibility of every believer in the Lord Jesus Christ in the exercise of those gifts which Christ has bestowed and is bestowing upon His church, and that all those gifts should have the very freest exercise in the church of Christ. I say, in this age of the world, when we are coming to understand by the light of historical investiga-

tion and by facts which are becoming indubitable, that such was the constitution of the Christian church, we see that this church has a special mission to this age, in the carrying out of the freeness and fullness of the Gospel message, in the responsibility which has devolved upon every individual member of the church of Christ. I hold very strongly, dear friends, that we are to go out; but I hold very strongly, also, that we are to impress it upon our membership that the responsibility does not devolve upon one class only, but it devolves upon every one who is called unto the knowledge of the blessing of the Gospel of Christ, to go out in His name and preach His Gospel to every creature, according to the power and gift which he has. I believe that Christ should be preached from the gallery. I thank God for the great blessing of the ministry, in its power and in its dignity. I thank God for the influence of the Holy Spirit on the mind of him who is called to preach in the name of the Lord Jesus Christ to great congregations of people. I thank God for the simple message which comes illuminated to the hearts of men in great Christian audiences. But, my friends, there is another preaching of the Gospel, which, although not so conspicuous in the eyes of the world or immediate in its effect, is no less necessary; it is the preaching of the Gospel of Christ by the life which is the work of every believer in the Lord Jesus Christ. The Gospel is not only to be preached in the gallery; it is to be preached in the household, it is to be preached in the market-place, and wherever men gather together Christian men and Christian women are to have a message in their own faith to the Lord. And we desire to emphasize this as the mission and the special mission of our church, but we must humbly submit to know what that message and gift is which the Lord bestows. We are now approaching the history of the world, when the organization of the Society of Friends is being proved to be very nearly like that of the early church, where there were prophets, apostles, and teachers, and gifts of all kinds were bestowed upon God's church. Dear friends, it is not simply the gift of utterance which the church needs; there is the gift of money, there is the gift of time, there is the gift of everything that God has given us, and it is the mission of this church to proclaim to every member of the church that he is recreant to his duty unless he is occupying some gift; and every member of the church shall have such a gift.

Now I say we have yet a mission in this respect, and I believe in common with all our brethren, as we hold these precious pearls and diamonds of divine truth, that we have some diamonds and pearls which need yet to be accepted by the church at large. Not that we claim that we have anything more than the other churches have, or the other believers have, but that we have seen some things in their beauty and in their simplicity which we need to carry forward as a precious legacy given to us, not for ourselves alone, but for the world about us. And so I say the mission and the message of the church to which we belong is a special mission and a special message to this generation.

(The question is re-read.)

BENJAMIN TRUEBLOOD, of Iowa Y. M. : I am very much pleased with the two brethren who spoke first on this subject, in their very opening remarks. They touched upon the fundamental elements in our mission and message to the world. I had a little anxiety lest the discussion on this occasion should take the form especially and extremely of the special or secondary phase of our mission and message to the world. But that anxiety is entirely allayed by the course which the discussion took in its opening. In the origin of this people, you will remember that there were many phases of Christian truth that were assumed as the common heritage of all Christian believers, and of all organized Christian bodies of every name. These were the fundamental elements of Christian doctrine, some of which were alluded to last night. I say these fundamental things were assumed. But the founders of our organization found that there was one great principle of Christian truth that, while it had not been entirely lost sight of, was practically ignored in the work of the church, and the work of the church at large had become the formal enunciation of these fundamental elements without a practical realization of them in experience. And so the first great impulse which this church gave to the work of Christ was to call men back to the second and no less fundamental — in Christian experience the most fundamental, but always presupposing the other as behind it — to call men back to the great principle that the historic part of Christianity became of no avail to men until there came to be a planting of it in the soul, a realization of it in the presence and power of a living Christ in men's hearts.

Now, I say that in this proclamation which they went forth to give to the world, they assumed all of that which belongs to the garden, they assumed all of that which belongs to the cross, all which belongs to the tomb, all which belongs to the glories of the ascension day, all which belongs to the presence of Christ at the right hand of God—all of that that was done without us, and for us, without any part of our own in the matter—I say that was all and everywhere assumed. And they went out to call men to the fact that that which God had done for them without them must now come to be realized by the kingdom of the Lord Jesus Christ being set up in the soul, and the Christ who is at the right hand of God, being known as living and moving and acting in the heart and conscience and intellect, and in the imagination, and in the outward life and movement of the individual. As I understand this, this second point, leaving behind as assumed the fundamentals of historic Christianity, was the very basis of the organization of which we are a part to-day.

And then thirdly, there followed, as the outgrowth of this important spirit experience, this important experimental realization of the great facts of Christian doctrine in the soul of the believer, the second thing which was their great message, and that was that in the working out of this new life of the individual in the organization of the church in its practical bearings upon human society everywhere, there came those things which are called views and special opinions and special phases which we were set to carry out to the world. Now I hope that in this Conference, and in all our Yearly Meetings, in the endeavor to find out what is the mission and what is the message that we have to the world, we shall get at the full round truth in all its phases, and that we shall not, in this attempt to get at the full round truth, allow ourselves to drift into the mistake which has been made in some periods of our history, of drifting away from the fundamental elements, and then secondly drifting away from the second fundamental elements, and then thirdly drifting into that which was only the outgrowth of these two fundamentals, for this third line of views, and the conduct growing out of these, never can have any practical value in the history of the church. Now I deem it important, at this time in our age of the world especially, to go back behind what was the first and essential business of the church of which we are a part, and to call up

into a re-statement and a re-enunciation all of those elements of the historic Christianity which belong to the tomb and the cross, which the early Friends assumed, from the simple fact that it is known in our history, at least in this country, that there came a time when we almost lost sight of those things, and it came in this way: Just so surely as any man or any body of men, or any organization of men, assume a thing and continue to assume it too long, and keep on assuming it, never thinking about it, nor saying anything about it, nor re-stating it, they ultimately drift into the conclusion that it is of vastly less importance than the thing which they do discuss and do hold up foremost to the world. And so while Robert Barclay, in the close of his *Apology*, said that it was a slander to say that we do not believe in the resurrection, you know — every member of the church in this country knows — that the time came when the Society of Friends in this land would have said that it was a slander to say that we did believe in the resurrection of the body. The drift was away from that which they did not assert. They did not hold it up, but they held fast to it; they had been to the garden, they had been to the cross, they had been to the tomb, they had seen the glories of the ascension day, and they had felt the realization of all that which clustered about the cross in their experience, and it was out of that and alongside of that that grew that magnificent experience which made them a flame of fire in all the world where they touched. And so I say to-day it is necessary in the enunciation of our mission and message to the world to recall these two fundamental elements which our two dear friends have spoken of this morning, and place them where they have always belonged in the doctrine and life of the church — in its very foundation. And if we do not do that, we shall repeat the mistake, not only in a more dangerous form than that which the church has made in the past, but we shall drift into a material supposed experience which has but little of the power of the Holy Ghost, and indwelling presence of God in it; and further we shall drift off into the empty abstractions of views and opinions which have no value in the salvation of men and the world, unless they have the glowing life of the Christ of Nazareth and the glowing power of the Holy Spirit sent forth of Him; and then, and not until then, shall we have these views in a tangible and glorious form and shall make them tell in the world. Now this,

as I understand it, is the message and mission of the church. It includes, first of all, that Christ died for the world, and that he rose again, all that circle of doctrines that cluster around the cross as the center of that which Christ did for us without us. Then it includes, secondly, the securing by faith and the implanting in the soul of the power of God unto salvation by the Holy Spirit, His work of truth becoming engrafted and implanted into our very nature; and then the presence and continual operation of God's spirit through Christ living in and moving in and through us in all of the departments of our nature. Now these, I hold, must be kept at the foundation. They must always, and under every circumstance, be kept there in their place. And then let us, if you please, have, in a strong, intelligent, and practical way, our views on the subject. I believe in views when we have the Christian life and the serenity of a Christian faith in them, but I have nothing to do with views that have nothing but the dead and sere leaf of autumn to lead us. As to the views on the special characteristics of the ministry, the ministry of women, and all those phases, let us hold them as growing out of these two fundamental things in the Gospel, and let us go forth to the world, not simply to declare them, but to declare them out of the fullness of the experience that we have found with God in Christ Jesus, and when we do that we will see some practical results coming to the world. I have had the peculiar desire that at this time we might have this full round statement, from the fact that I believe that the church, awakened by God's spirit out of the lethargy of the past fifty years, is in a condition to take up these fundamentals, and the third doctrine as I have spoken of, of the views, and come forth with them as a living reality, and in doing that we shall save ourselves as a church, and do that without which the church has no reason of existence. And we shall be constantly gathering from human society, from all classes, from the rich and from the poor, from the cultivated and the uncultivated, from all classes of men under Heaven, into the fold of which God has made us members. I hold that the Society of Friends has a mission as long as there is a soul unsaved in the world, as long as there is a soul saved which has not been brought up to the full measure of what the mission of man in Christ is, as long as there is any sin of any kind, or any imperfect views of any kind, and while the churches may come

nearer to us and we come nearer to them, and the time come when human divisions shall disappear, and even the time when God-ordered divisions in the rank and file of the church shall disappear, we shall still have a mission alongside of the others. We shall be merged into one great phalanx of grand workers for the glory of God in the salvation of men and the further upbuilding in the Christian faith, and I believe that the Society of Friends, in its living reality, shall live as long as there is a church of God on earth, if it lives in the presence and power of the cross and God's spirit, and lives out these practical living truths that pertain to truth and human society. God help us to feel the importance of this message, and realize it in our experience, and then, with all the intelligence of sanctified intellects, to carry it home to the hearts and consciences of men.

BARNABAS C. HOBBS, of Western Y. M.: I feel the responsibility of the hour, but there are a few facts that have not been presented this morning, that I think we ought not to overlook in the consideration of this question: "What is the mission and the message of the Society of Friends to the world; how can we best fulfill and declare them?"

We ought to show the Society of Friends to the world in a very practical way, to show that God has worked through us in history for the accomplishment of great purposes in taking great advance steps in our mission, showing what Christianity can work out if the agents of Heaven will be faithful in performing the work which God shows them to do. The Society of Friends has a work of faith. There is a fundamental principle, that we believe that, in the theory of the Gospel, whatever God has required us to do, is the only safe thing for the church to do, whether we can see through the philosophy of it, just how He does it, or not; and if we see the question rightly, we will have to step back a little in history to the time of Luther and Calvin. Then the consciences of all men, so far as the jurisdiction of the Roman Catholic church was concerned, were in bondage. No man was allowed to do his own thinking, no man was allowed to perform worship to his Maker only as he did it with his eye upon the priesthood, his eye upon the fathers, and read the Bible beyond both of these; and they were the interpreters of it. Therefore he must have all the priesthood and the fathers to

find out his service. Hence his conscience was not free. It was the mission of Calvin and Luther, I take it, to liberate men's consciences, that is, to be instrumental in declaring the freedom of the conscience in divine worship, and to bring the Bible to the masses, so that they could read directly from God's Old and New Testament, sprinkled with His own blood, instead of having human intervention between Him and them. That much being shown, they did not understand after all what is freedom of conscience. After their complaining as they did on account of governments, with their religious acceptance of the Gospel, uniting church and state, those reformers at that time assumed that when they had the power of government they had the power of exacting absolute obedience from the citizen, and therefore he must now in turn yield his conscience to them. They assumed, "We are right, and if you have a different worship from ours you are wrong, and it is not the purpose of any government to tolerate what is wrong. Therefore your conscience must conform to our acceptance of what is truth before you can be at liberty to worship as you do." Hence, breaking the power of the Roman church over the consciences of men, so far as that and the Bible were concerned, they had no conception of universal liberty of conscience. And so when men took issue with the predestinarian doctrine, and declared for freedom of thought, and man's liberty to think for himself, and to work out his salvation as a universal privilege, then came the discussion of that question that was to be decided upon the battle-field, and some of the most sanguinary conflicts were in disputation with Protestant governments upon these questions.

During this time the reformers were all unsatisfied more or less. They saw that the Gospel truth had not yet fully come out. It was two hundred and fifty years ago when persecution went on in England and in Germany and in France, and the only relief that those that were struggling for a higher privilege found was that they must pass the ocean and come to America and colonize themselves there. We find a remarkable case in Holland, where Robinson, the pastor, when he was taking leave of his congregation, said to them: "You have received much truth. The light of Heaven has come unto you in a higher degree than many others have enjoyed it." They had received his ministry with love and acceptance, and now they are to part; but he revealed to them the

fact that the fullness of the Gospel had not yet been unfolded to the church, and he said, "When you go to America, think not of what I have taught you alone. God may have a clearer and still better truth to unfold to believers." With that exhortation he parted with them. They came to America, and their successors in New England became persecutors again, because they had not got the fullness of this truth. It was left for another great period to come upon the world, and that was the period of two hundred and near forty years ago, when George Fox was baptized into a higher and fuller sense of Gospel truth. When he came out, he was not a reformer of any particular church, like others had been that had left off some things, and were following on, but he went back to the apostolic time and got hold of the Gospel truth in all its fullness, in all its liberty, and in all its purity, as we accept it. And in the fullness of that faith, and the clearness with which it came to his mind, he opened it up in its pristine form. So we accept it.

As regards church government, divine worship, liberty of conscience, the prerogatives of the believer, and the prerogatives of nations, he struck at a great foundation principle that should underlie both church and state, and there took issue with the government itself, and in doing so he exposed himself and his to all the consequences of taking issue with the government when they raised the question, "Whether they should obey God rather than man, judge ye," and as they held their meetings contrary to the orders of Parliament and the King, they were imprisoned; and here, instead of entering into a rebellion with the government, they taught the world that there is another way to conquer;—there are two ways for men to conquer nations and peoples. There is a way to effect a victory that is above all victories of armies that resort to carnal weapons to accomplish their purposes. There is such a thing as patriotism by the force of the sword to accomplish its purposes, but patriotism of moral courage is another order of patriotism. The patriotism of revenge, the patriotism that calls into force all the power of human passion is on one side, and on the other side the patriotism of endurance and suffering. The Society of Friends took the latter, and went to the jail, and suffered and allowed their blood to seal their faith; but we find that in the end they conquered, and Parliament was required to pass laws granting liberty of

conscience, because there were thousands of their innocent and loyal people suffering in prison, and they would not yield. It was the cheapest victory England ever had for her liberty, because it was a victory that ended in love, it was a victory that held up God's truth. And when these people came to America they had another mission to perform, and that was to show that human governments implanted in Christian truth, taking the Gospel as the fundamental principle, can safely be built up, and that those principles will secure stability to the state. With all the commotions and war and troubles with the Indian tribes, Pennsylvania was always in peace. Why? because the pillars of that government were laid in Gospel truth, and were maintained with a proper regard to every man's conscience. Here then was a great fundamental principle brought out as regards civil government which no other people have ever brought out in the same form, and it is what the world most needs to-day. Look at the standing armies all over Europe. Why? Because they cannot understand this principle yet; and yet there are men all over Europe that are praying to God that it may be understood, and are working for it, and are combining their influence in associations on peace that reach through the civilized and Christian world to-day, because it is that question which is to be impressed upon the minds of the nationalities of Europe. Let us take the rebellion of Ireland in 1798. Read John Hancock on Peace, one of the most remarkable books in connection with peace literature that we will find. The Friends in Ireland showed men what endurance is when you are surrounded by difficulty and strife, and how the Lord protects peace men and peace women that look to Him for protection; and He still is a power in the world to secure homes in peace and quietness. Robert Barclay and other Friends associated with him in the government of New Jersey maintained these principles, and that colony was kept in peace; and John Newton, of North Carolina, gave the people a constitution that brought peace to that State, and the blessings of that constitution in North Carolina are there to-day, and in Tennessee, and have kept those people in a peculiar condition, so that in the last rebellion Carolina and Tennessee were the last to go out of the Union; and when the war closed up, with General Grant's army on one side, and Sherman's on the other, it left Carolina Yearly Meeting right between them; showing that the Lord still had

his wing over that people that were holding up the principles of peace. It was a most remarkable thing in connection with our late war. All these things are matters of great interest, and I want them illustrated still further.

As regards the draft that was made during the late war, when a draft was issued by the authority of Indiana on peace men that were exempted in the constitution: "Here," they said, "are a great many of the Friends that do not take part in the war; their principles forbid; therefore we must have a draft on them;" and after thinking the matter all over the draft was issued, and our Friends, the peace men, were the subjects of that draft. Some of us were delegated to go up to Indianapolis and see Governor Morton upon that subject. We presented our address, and he was taken aback, for he was in Washington City during the time, and his secretary had issued the draft. I told him there was as much of the flesh and blood of the Friends of Indiana in the army to-day as of any other religious denomination, because our young men were not established in our principles, and that they could not rightly draw upon our people any more than upon any other people, and therefore it was unjust in that sense. And I told him that we went another way to manifest our interest; he would find that there were no Friends in the South that were volunteering in the rebel army; and then I told him that he would find the Friends in England were all working to prevent a war between England and the United States. This took him rather aback, and "Well, Mr. Hobbs," said he, "I was in Washington City at the time; we will speak of this matter and give you an answer after awhile." In the meantime, the Secretary of the Interior was in Washington City, and when he returned he sent for me to come to the post-office, and he said: "I want you to tell me what is the reason you Friends can not take part in the war?" I told him we had another way to serve our country; we had been faithful for seventy years in protesting against slavery and warning the nation against the consequences of it, and that we had done our part faithfully in it; and I told him he would see that while England was threatening to bring us into war with her, there was a power in England, headed by John Bright, a Friend, that was warding off that war, and delivering our nation more than we could in the army, if we were to go into battle. He said to me: "What, do you say John Bright is a Friend?"

"Yes," I said, "and in good standing in London Yearly Meeting." "Now," he said, "if John Bright is a Friend, you just go home quietly and we will see that this thing is all stopped;" and it was stopped. That is what we want: to impress the character of our faith upon every institution, and upon governments, and to work it out and to show that our way of carrying on influences amongst nations is not by the sword; that whilst we could not take up arms against those that were in rebellion, our people in England would not take up arms either, and were doing a work that none that held the sword could ever do. It was the army in England and the nobility in England that were doing the great work in their combination in order to break down republican government, but when the business men, the laboring men, and manufacturers saw what would be the result, they became a force, in connection with the peace men, to stop all this.

ESTHER G. FRAME, of Indiana Y. M.: We have heard this morning, in a very forcible and instructive manner, that Christ said "Go into all the world and preach the Gospel to every creature." All Protestant churches believe that; there are no ministers but what preach that, and we believe it too. But as truth is many-sided, what part of the truth have we beheld, and what part of the truth are we to proclaim? We are not so egotistic as to think that we comprehend all the truth. We have comprehended some of the truth, and others have comprehended some of the truth. What influence has the truth that we have comprehended had upon the world? I think, dear friends, it cannot be estimated, and as far as our influence and our relationship in the world is concerned, I believe with those who have spoken. The few words that our brother Trueblood spoke at first were a real relief to my mind, and I believe that our church, its work and influence, shall not cease until Christ comes again.

We believe that Christ has been revealed in us; and I believe there was never a time in the history of our church, or any other church, when we ought to hold this doctrine more thoroughly than at this present time, that Christ is risen in us, a consciousness, a real something in our souls that we know, not simply a desire, not simply a sensation, but a real, tangible, new birth, born of the Spirit actually and really. I am impressed with that when I read where Jesus said to Peter,

Who do the people say that I am? and he said: Some say one thing and some another. But He said: "Who say ye that I am?" and he said, "Thou art the Christ, the Son of the living God;" and Jesus said: Blessed art thou; flesh and blood hath not revealed it unto thee, but my spirit; and upon this rock will I build my church. Upon what rock? Upon the consciousness of Christ in the soul. Upon this rock I build my church. I build my church upon this knowledge of Christ in the soul. That we know. There is no philosophy that prevails against it. I know twice two makes four; this is a fact, and no one could convince me otherwise. So, this knowledge which men and women have experienced of the soul being born of the Spirit, this consciousness we have, we know it; the gates of hell shall not prevail against this. Upon this consciousness He is going to build His church, and He is doing it, and His church is not made up simply of Friends, Methodists, and Presbyterians, but of all peoples that have this consciousness and who build upon this consciousness.

And this spiritual influence is another thing. I think persons who meet in Friends' meetings sometimes do not really appreciate and comprehend the great importance of this, as those persons do who go out and meet with others; and in the South land, where there are a great many religionists — for nearly all people belong to some denomination, but so few have an experimental religion; so few have this knowledge that Jesus is the Christ, by the Holy Ghost — they only know it because their priest says so, and because they have been admitted into the church. Therefore I think that our influence and power in the world in that direction has not ceased. John Henry Douglas said we do not want the woman question raised, but we do want the woman question, and there is no doubt that in this we need more saving, real, personal salvation, being born of the Spirit, washed, sanctified, filled with the Holy Ghost, and walking with God; there is not any one subject that we need to leave before the world more than the privileges the Gospel brings to womankind, and I feel the importance of our maintaining that principle of making no difference between man and woman. We scarcely realize this necessity until we go out into the world and see how women are held in bondage. As I have been in the South land, I have seen many women, qualified and refined, who might be

a power in the world, and as I looked into those congregations last summer, into their bright, intelligent faces, I thought very much as I did when I stood by the Niagara Falls. I said, "What a waste of power!" And so I uphold the standard of woman. Women must work; and how many of those in the South land are longing for this! I do not think we have any testimony to lower in the least, but I believe that we ought to hoist them still higher in the breeze: our influence and spiritual worship and all of those things that I might testify of before you this morning.

Another point: We believe, as Friends, and I believe it, that all Scripture is given by inspiration of God, but all Scripture is not given by revelation of God, and we make a great mistake by preaching sometimes that all Scripture is given by revelation of God. It is not. All Scripture is given by inspiration of God. When Luke, the learned physician, was called of God to write the Acts of the Apostles, he had the inspiration to write facts that had already happened before; when Jeremiah was called of God to write of the things to come, he was guided by revelation of God, and when Daniel was before the Lord on his face he had a revelation. Revelation is one thing, and inspiration is another. A man may have a revelation from God and also be inspired to write the revelation, and a man may have an inspiration to write facts that already exist. And so we have made a mistake in reference to this. Persons have come to me who were skeptical, and said, "Do you Friends believe that all the Scriptures are by the revelation of God?" and I said, "No, we do not believe it; we believe that there are parts of the Scriptures that are given by revelation of God, and all the Scriptures are given by inspiration of God, for there are some things in the Scriptures that the devil spoke, some things that holy men spoke, some things that wicked people spoke; but to say that all these things were by revelation of God would be wrong for us. A great many of these things were revelation from God, but whenever we commence to say to the world that all of these are revelation from God, we come into great trouble. So I do not believe, and I do not understand the Society of Friends to believe, that all the words of the Scriptures are definite revelation of God; but all the Scriptures, as this Book says, are by inspiration of God, and they are "profitable for doctrine, for reproof, and for instruction in righteousness."

Another point: So many there are who are afraid to preach the doctrines of Christ. They say, Go into the world and preach the Gospel to every creature, but they are afraid to preach the whole Gospel. They say you cannot preach that there is a hell and you cannot preach that there is a devil, and final judgment, and all those things. I believe that the Gospel is a full-orbed, rounded Gospel. I do not believe in just cutting off in yard strips to suit people's preconceived notions, but I believe in the whole Gospel of the Lord and Savior, Jesus Christ, and that we should not disarm God of any of His attributes. The Bible teaches that God is a God of justice as much as of love and mercy; the Bible teaches just as much that there is a hell and a judgment as it teaches that we must be born again; and as I read the works of the early Friends, I find that they preached a full-orbed, rounded Gospel, and I do hope that we will remain true to these glorious privileges.

GEORGE GILLETT, of London Y. M.: I unite very much with the remarks made by Benjamin Trueblood, when he said in the address we had this morning, that the first work or mission of this Society, in common with every other section of the Christian church, is to preach the Gospel to every creature. And the words have come home to my heart how important it is to lay this as the everlasting foundation upon which the true belief can rest, and on which only we can find deliverance from sin, Jesus Christ, the one foundation. How important it is to look to it, that we build upon this foundation. I think in one place the Scripture says that that which we build upon is likened sometimes to gold, sometimes to silver, and sometimes to stubble, and I think we will see at once the importance of building upon this true foundation in gathering those who are converted from a life of sin and iniquity into the fold of the church of Christ. Now let us look at it in our experience in this country. I think I heard the other day, in Western Yearly Meeting, that the Roman Catholic church has as many mission stations in your far west as all other sections of the church put together; and, therefore, if any of you share with me the conception of the monstrous teaching of that church, and the fearful doctrines which that church teaches, and look at the activity of that church, and what she is gathering men into, you can see at once that the

question of our secondary place is a most important question. And when I say this of the Roman Catholic church I speak of her as a doctrinal church. There are doubtless Madame Guyons in that church to-day. And in every section of the church, we are not up to the doctrines of the church. There are evangelical Unitarians, and Unitarian Quakers amongst the Friends. What I am speaking of now is the doctrine which the church recognizes as the standard which we must all take and come up to. I am not speaking of the actual experiences of every member of every section of the church. We come to the doctrine which we are speaking of this morning — have we a mission which constitutes a right to us to separate ourselves as a church, and be a distinct section of the church? Why, I think the very last speaker alluded to one thing which alone, I think, might constitute us a right still to be a distinct section of the church, and that is the position which we occupy as to woman within our church. Why is it not known, dear friends, that the position of women in civil society is now looked upon as the standard by which civilization may be judged? and wherever you find woman placed in a high rank, civilization is in a high rank. And I test the church almost by the same method as to the position and influence which they allow to woman. The church of England is beginning to awaken its eyes in this country, and has been obliged to find women some service in its school-houses, and some of its missions around amongst the people, and yet still she keeps her out of the pulpit, and I believe our dear women Friends must see to it that we do not lose this special testimony of the Society of Friends, that they share with their brothers the responsibility of carrying the glad tidings of the Gospel of Christ east and west, north and south, and of teaching and setting forth the doctrine of sanctification through Christ to our brethren within our own fold. And, therefore, I claim that the Society of Friends has a mission for woman, and any system which tends to drift the ministry into the hands of men, whether it be one man, two men, or three men, and seems to shelve out, and, as it were, prevent woman from getting her place side by side with us in this great work of the world, will tend to destroy that which is one of the special characteristics of Friends' teaching.

Another thing I value Quakerism so much for, because, dear friends, I have searched the Scriptures with a desire to

find out the truth, and, I believe, with reverent desire, to abandon anything which we have not found as the teaching of Christ. I apprehend doctrine in this sense, that it is the reading or interpretation which we put upon the teaching of the Scriptures. That is my definition of doctrine. If I cannot understand the Scriptures to teach this or that, I feel at liberty that I should not follow that, but the Society of Friends have ever taught—and it is part, I think, of the teaching of holiness and sanctification which is occupying so much of the attention amongst you here, and of which I am glad, in so far as it is true teaching—the Society of Friends have ever taught, not only the authority of Christ's commands, but, as I think Barnabas C. Hobbs said, to obey Him even if we cannot see whither it tends, to obey His commands where they are clear, even by faith. In this sense our early Friends obeyed Him when they declined to take an oath; when often and again in the history of the church in the early days it was the only way in which they could be got to prison, by tendering them an oath, and yet rather than disobey His word they went to prison. And what has the history of our little section of the church shown as the practical outcome of that? The standard of truth amongst Friends is recognizably higher than the standard of truth in the outside world, and it is largely due to this fact, that they have declined to take the oath, and they have therefore been forced to see that that which they spoke in ordinary language was a careful and deliberate expression.

Again we go to the question of peace, and Christ's commands on that question are most important. We have obeyed the commands of Christ in faith. Men did not know whether it would tend—where it would bring them. To human reason it has been, in many places it still is, a utopian way of reading Christ's words. Every other section of the Christian church takes the liberty of not obeying Christ on those points, and takes the liberty of joining in the iniquity of the world, and every other section differs from us. What have we done? We have obeyed in faith, and I venture to say, that if the history of the Society of Friends on this question could be written, it is a unique history in the world, which gives not only beautiful illustrations, as has already been said, of individuals bearing this testimony faithfully in the midst of civil or other wars, but it has given us an illustration in the admin-

istration of the government by William Penn of a remarkable character, which illustrates the perfect compatibility of this teaching, if only men would receive it, with all the just demands of government. And I believe if this little section of the church were to be swept away, and that therefore the world at large lost this testimony, that the world would lose what it really cannot afford to lose. If we were only needed on behalf of this testimony, certainly in Europe we need Friends. Whether you need Friends in America or not, we certainly need Friends in Europe. What is the position in Europe? You all know how down-trodden is every country on the continent of Europe with the enormous and ever increasing standing armies with which the people are burdened, and crushed in many instances, while they can scarcely, through the excessive taxation which they are enduring in some parts, find the means of livelihood. They exist on food which is so common, and without any variety, that in some districts of Europe they are suffering physically through certain specific diseases brought out simply by the impoverished kind of life which they are forced to live through the excessive war expenses. And what do we find? That in the different countries the communists, and socialists, and nihilists are all making their protest against this war system, but they are making their protests with objects right and methods wrong. And they want Christians among them to lead them. My own conviction is, and I have worked somewhat in such moral questions as this, that we owe all our morality to Christianity, and it needs a Christian to interpret it, and if Christians withhold themselves from these moral crusades the world will never advance. We have had temperance organizations made up of persons who were not Christians, but moral reformers. They had a modicum of good, it is true. They did not kick their wives to death, and they did not let their children go without shoes on their feet; but temperance never made headway until it became a Gospel temperance question, Christians coming into the ranks, and giving it such an impulse that it moved men's hearts. And if the peace question is to be without Christianity to come in and take the lead, the peace question will never be settled by arbitration societies, simply as moralists. I am firmly convinced of this, that unless Friends come with the love of Christ in their hearts, and speaking the truth of peace principles on the ground that

Christ taught it, unless they do this it will never make headway against the enormous forces that are against us; but I say we should not count the forces that are against us if we moved forward under the guidance of the Lord. And if Friends are needed to-day, they are needed in Europe. How often have I longed that the Society of Friends could plant a real band of its disciples, anointed of the Lord, holding all these teachings, in the midst of those places all over Europe, to show them the way to combat these enormous evils amongst us. I have pondered this as I have many other things. I have worked in the purity question sometimes, as you know. A new principle of ethics was thrown down in our midst nearly twenty years ago, Was it right for the government, even for a lawful purpose, to license prostitution? The very first Yearly Meeting after it became known that the government had begun its operations in that respect in about seventeen places, as a test of how far it could carry it on, our Yearly Meeting denounced its action in that respect, and called upon all its branches to make a protest against such action on the part of our government. We were the first of the churches to protest. I think the earliest protest came through the assembly in the following year, and year after year one and another of the sections of the Christian church protested, until, I think, every branch of the church did, unless it might be the church of England, and the church of England is bound. Now, what I feel about the Society of Friends is this, that our principle, the principle of a belief, as has been said, in a living Christ, teaching us to draw nigh unto Him in communion, does show that there is a very close touch and sympathy between His mind and will towards man and His work amongst men. It seems to me that it brings us into such a touch and sympathy with the sorrows and sufferings of mankind, that when men have been brought through deliverance from sins, they have been forced to find their communion with the Lord down by the side of the harlot, or in the prison, or in the midst of peoples burdened and trodden down by the iron heel of the military. They have been bound to find their communion where the way went in among the suffering of mankind, and not only in snatching one and another out of the dreadful sufferings in which they are placed, but in finding how they might influence the governments of the world to turn away from the principles which are producing much of this.

And I believe there is a more intimate connection between what I consider to be the testimony of our Society toward real communion with our Lord, the testimony of our Society about the baptism of Christ, as distinguished from that baptism and that communion with the Lord which mark every other branch of the Christian church. While we stand alone in testifying our views concerning war, we are also declining to have an outward communion or baptism, and I believe there is a very close communion to be marked in that fact; and if we were to give up this testimony about these essential truths, if we were found — not to say that the outward baptism was necessary, or communion was necessary — but if we came to the position that it does not much matter if we observe the outward communion or outward baptism, instead of taking the position of Friends that there is but one baptism and one communion, I should say that we should slip from one of the purest places where our spirituality adheres. The spirituality of this church is largely bound up with the upholding of these testimonies, side by side with its great work in bringing practical results in the world. What is the use of bringing in outcasts in sin and iniquity and landing them in a place where they can find such difficulties in the rituals? Which church is longest before it can realize the cry that came over England when those unhappy ones were driven, partly by our social conditions and partly by unjust condemnations of men, many of them driven simply for want of bread, into sin and suffering — which church is longest before it can realize the cry? It is the church which makes the most of outward communion and outward baptism and gives them the strongest place. And, even if they do not look at it in that direction, if they say, we do not go in for an outward communion, administered by a priest, as the church of England would administer it; or, we do not go in to make these sacraments essential sacraments like that — let me pick out a church that stands in that position, and lays great stress on the outward communion, celebrated in about as simple a manner as any one who would wish to celebrate the communion would desire, and it is that very fact that makes them, as Spurgeon has said, “the most unbrotherly of brothers.” These are the Plymouth Brethren, who have Christian people, as in our own section of the church, but I have almost a horror of their doctrines; and I hope Friends will never drift

into Plymouth Brethrenism, in that sense. It has been said that the Plymouth Brethren recruit their ranks from the members of other churches, they draw them in from other systems; as a doctrinal system, I have a shrinking from it. I hope we will uphold the testimony we have upheld. And it is interesting to go back with some of those who are able to carry us back to the testimony of our fathers, and see how beautiful it was in the past, but it is of no use unless it is from a united body. And I claim that the members of the Society of Friends are certainly united on our side of the Atlantic, and I do not doubt but that they are united on this; and this comes simply as we are faithful in building carefully upon the foundation which I am so thankful to feel is now being so fully and broadly laid, I think I might say, on both sides of the Atlantic, sending forth our ministers into the world around, and gathering them unto a once crucified and, blessed be God, now risen Savior, calling them into all the blessed freedom and spirituality of the Gospel, and all the privileges of that Gospel. It does seem to me to be an absolutely important thing that we see to it that we build upon that foundation that which is gold, and that we do not add to it anything in the nature of stubble; and thus it is I feel it is not sufficient for us simply to be an evangelical church. We have, across the water, a distinct organization for work simply evangelical. I do not know whether you have such an institution on this side, but there there is an evangelical society, which exists solely for the purpose of sending forth evangelists into every land, and we are glad to see its operations. It gathers in, but it expects the church to take them up, and in that position it is recognized by us all. It has that simple position. It is not a church, and the churches must take up the converts and further them in their spiritual life. And, if we are a church, we must be careful what we build thereupon. The Salvation Army ranks with us in their none-use of the outward sacraments. In their desire to be evangelists, and evangelists only, they have set aside every form of doctrine except those that are essential to the evangelist, and they find that they have gathered in on the right and on the left and on every side; and that then their converts need something more than their noisy meetings, and they are forced to hold Holiness meetings; and their Holiness meetings have acquired a character, and have more solid food in that character suited to the con-

dition of those who have been awakened from spiritual death and brought into spiritual life; and I am certain that if we are to work in the evangelistic line we shall require something of that sort. It would be, it seems to me, an injury to the evangelical work, if we were to permit it to interfere with the service of our own meetings for worship. It is true those who are converted should be able to go and find the possibility of entering into spiritual communion, in communion and fellowship with those who, like themselves, have been redeemed from sin and iniquity. And I therefore do desire that these two branches of our work may go on, and that Friends may find that they are called to a large and ever increasing influence in the world. Their influence has been great, their influence still is great. Almost every crusade for relieving the sin and suffering of the world has had its pioneers members of the Society of Friends, and not only that, but it has been sustained by the gifts they had to give, and the self-denying work of its members who have gone out to work in the service and love of Him who has redeemed them. And thus it is that our little section of the work will find its true place in the history of the world.

JOHN T. DORLAND, of Canada Y. M.: I think we are fortunate in having had so many phases of this truth brought before us. I heartily concur in all that has been said, as far as I understand it, and especially I agree with our brother from Iowa,—life first, and then the direction of this into channels of usefulness afterwards. Views indeed, and doctrines indeed, but instinct with the life and power of the Holy Spirit. In our consideration of this subject, we must distinguish what is the heritage of the whole Christian church, and what is ours specially. The responsibility of maintaining an organization, of being separated from our brethren by denominational ties, is no slight one; neither is his responsibility small who cannot find any fellowship with the people of Christ, and must needs build up a denomination of his own. And unless we, as a branch of the church of Christ, have truths and principles to maintain, and a message which is distinctively our own to tell to the world, it strikes me that we have no excuse for our organization, and no place to work in the vineyard of our Lord. And so I think that which we have is a belief which is distinctively our own by inheritance,

and not only by inheritance, but by the convictions of our hearts to-day. I am not a Friend because George Fox happened to be one, neither do I believe those gathered here are such Friends—as some one has said, “by the accident of an accident”; but we are Friends to-day from the innermost convictions of our hearts; and if I were not, and if I believed not that the Society of Friends has a message and a mission, I should not enlist myself among her workers, I should not feel my place was in her borders. It strikes me that we need a new life, or, if you please, an old life renewed.

It was said, by William Penn, perhaps, that the Friends held, not a different revelation of the Gospel, but a new revelation of the old, and it seems to me to-day that what we need is a new revelation of the old truths that were upheld by George Fox and his coadjutors. It seems to me what we want is not so much a change in church government, not so much new theories of truth, as the old time truths held in the old time power; and while I am glad for our fellowship with the other branches of the church of Christ, and while I feel that we occupy perhaps the only ground of union—and in parenthesis let me say, that it strikes me in this movement toward the union of the church of Christ, the Society of Friends occupies the only ground upon which true union is based;—we recognize, and are glad to do so, our common union with Jesus Christ as our Head; we see that that is a real union and a substantial union, and not one that is mechanical or based upon organization or church machinery. We must recognize this always and everywhere. We must, at the same time, also recognize the importance of our own organization.

As a friend said to me not long ago, the skeleton gives the shape to the form, and so our organization must of necessity influence our modes of work and manner of thinking, and I am strictly desirous that in all essential particulars our organization should continue what is distinctive, and should conserve what among us is best, in the fulfilling of our mission to the world and the bringing in of Christ's kingdom. Therefore, it seems to me that we ought to say, and have it go out from this Conference, that we are still Friends and still upon the original basis of our church organization. This is necessary to our separate continuance as a branch of the church of Christ, and apart from this, I think I may reiterate it, we have no apology for existing as a separate organization. Now

lying at the root of all this it seems to me is the doctrine of the priesthood of believers carried out to its inevitable and logical results in the power of the Holy Ghost. A clear conception of this truth, which is particularly held, I think, only by the Society of Friends in its organization as a church, I think we need to have. Where this truth is known and worked upon, no priest can set his foot. The true Quaker has communion with the Father through the Eternal Spirit, and is shut up to Christ's baptism and Christ's communion, and upon that territory no prelate can set his foot, and I think we have need still to obliterate any distinctions between brethren which lead to concentration of power in the hands of the ministry, by which they declare themselves to be nearer to God or by which we delegate to them powers and authority which make them nearer to God, and to stand between the congregation and the Lord Jesus Christ as a go-between, a mediator. It seems to me if this distinction goes out to others and we come to the simple apostolic basis which I think was in the mind of the apostle Paul when he laid down in Corinthians a basis of church worship, when we see the source of gifts, when we see the room that is made in our organization for their exercise, when we see the reverent waiting in silence that the Lord may give the gift and choose the messenger, when all these influences are seen, I think we shall have reason still to declare that there is a mission and a message for the Society of Friends. I do not wish to take up time in this Conference any more than to leave this truth with us. I do not wish to hold the floor when there are others who ought to speak, but it seems to me, again let me repeat it, that in the practical acceptance in all its fullness, beauty and power, of the priesthood of believers, every one of these other questions will settle itself naturally, and we shall find that each one called of God and endued with the Holy Spirit, filling his place in the community, will minister to the health and growth and vigor of all. It seems to me that there is such a willingness on the part of our congregations to have men occupy the whole time and have no times of waiting upon the Lord; and so, somehow, we ministers are continually tempted to do so. It is a thing I have to guard against and to warn meetings where I minister against, that we must not allow men to absorb our attention, but gathering in the meetings of believers before the Lord, wait upon Him for

the putting forth of His own will and the manifesting of His presence and power through whatever channels shall please Him. I wish that in this Conference there might be a restatement of the blessed truth of the priesthood of believers and the carrying of it down to its inevitable and logical results, and it seems to me this truth clearly apprehended, and Friends living in the power of it, would settle many of the questions that disturb us now.

ISRAEL P. HOLE, of Ohio Y. M. : It has been the history of man through the ages that he has been, in the exercise of his abilities as a religious and worshipful being, looking after objects for worship and methods of worship, and, as we look thus over the history of the past, we find in the various systems of Paganism that have been known amongst men of the past and the present an exposition of man's ingenuity in devising objects of worship and means of carrying forward that worship for the purpose of gratifying the longings of his being ; and we find in the Christian church, and in the Jewish church preceding it, a continued tendency through the ages to leave the light that man has had through divine revelation, and go back to those methods devised by human ingenuity and make worship a type of machinery — a machine process. In the history of the Christian church, as we are very well aware, this tendency had obtained, after the days of the Apostles, until the worship of Christian congregations throughout the world had become largely ritualistic. Forms and ceremonies had taken the place of the spirit of the Gospel, the worship of the outward had taken the place of the worship of the heart; the degeneracy that seems to cling fast to humanity thus manifesting itself. The object or mission or especial place intended by Providence in the Society of Friends at the beginning was to call man back from these outward forms and concentrate his thought and attention upon the inward and spiritual life ; to call him away from ceremonies, from the worship that takes the outward form, to the inward and spiritual worship of the true God. If that work has been accomplished, then the mission of the Society of Friends, in this respect, is at an end ; but, as we look over the Christian world to-day, we are certainly impressed with the fact that ritualism, forms, and ceremonies, outward manifestations of devotion to God, that may take the place and receive

the preference to the communion with the Spirit of the living God—that these outward forms still have a place which we believe is no part of the place that has been assigned to them by the great Head of the church, in the establishment of the relations that shall exist between man and his Maker. And it seems to me that, in the Providence of God, this early mission of the founders of this department of the church, to call the attention of men away from forms and ceremonies, to make of the religion of Jesus Christ a religion of the heart and the life, and not of outward forms and ceremonies, is a work which the Society of Friends has in hand to-day as eminently and as perfectly as in any other part of the history of our Society; and that we would be derelect to the duty that rests upon us, and derelect to the trust which has been confided to this branch of the church by its great Head, if we declined to bear faithfully our testimony, not only in favor of the spirituality of the Gospel, but against these ritualistic forms that tend to take away the thoughts of man from the spiritual and concentrate them upon the material.

CHAIRMAN: The time is approaching when we must separate at present, and I do not think that I can better close this session than by giving a little matter of personal experience. Some ten days ago, a gentleman of high influence and commanding position in one of our sister churches asked me kindly to explain to him our theory of the Quaker meeting, our theory of worship; and I did so as best I could, calling attention to our views as to the Headship of Christ, the priesthood of believers, and the important and perceptible influence of the Holy Spirit upon the hearts and minds of believers. He made me this very impressive reply: "It appears to me that your principles, like the principles of democracy, are much better than the men who carry them out." Friends, that is something for us to ponder. There is no difficulty with our principles, and the world would feel their influence were we more faithful and better qualified to carry them out.

BENJAMIN TRUEBLOOD, of Iowa Y. M.: I move that a committee of five be appointed by the Chair, whose duty it shall be to prepare a summary statement of the conclusions of this Conference upon the subjects which are brought for its

consideration, and present to this Conference for its final approval.

JOHN HENRY DOUGLASS, of Iowa Y. M. : I only want to state one thing. What I stated in relation to the woman question I want to go on record just as I stated it. In a Friends' meeting, the question is settled. It is settled in Friends' testimony, in our books and our history, that in Christ there is neither male nor female; we are one in Christ. We make no reference whatever in our worship, preaching, appointing committees, or whatever it is, to sex, the suitability of the occasion and the leading of the Spirit, as I understand it, being followed in this work.

Now leaving that, I want to say I would like to hear more five-minute speeches, but then there are a few men who are well qualified for the work and are doing first-rate, and I am resigned.

The Business Committee propose for this afternoon session the consideration of the following question: Is it desirable that there should be a union of the Yearly Meetings for foreign mission work?

For the evening session the Committee will propose a question that is not yet fully formulated, in reference to the outward ordinances; and for Second-day morning a discussion of the following subject: The proper relationship of the ministry to the church, and the duty of the church towards the ministry, in connection with the liberty of prophesying, and the necessity of maintaining it inviolate in all our meetings.

CHAIRMAN OF BUSINESS COMMITTEE: The idea in that proposition was not to state anything in particular, but only to get the whole subject of the ministry before the Conference in all its lines.

(The Conference is invited by Pres. Mills to visit Earlham College.)

CHAIRMAN: It is the duty of the members of this Conference between the sessions to seek the mind of the Lord that we may be better prepared for the work of the Conference, and while the devotional opportunity is offered at the

beginning of the session, it is desired that that prayerful frame of mind and dependence upon the Lord may so be with us that we can, by brief prayer or testimony, get into that frame of mind quickly that will best prepare us for the business that may come before us.

Conference adjourned.

SEVENTH-DAY AFTERNOON — 3 O'CLOCK.

Committee appointed by the Chair to prepare a statement of the conclusions reached by the Conference on the questions discussed: Joseph Storrs Fry, Ruth S. Murray, Francis W. Thomas, William Nicholson, and Isom P. Wooton.

The Business Committee propose for this session the subject of the union of the Yearly Meetings in the foreign mission work, to be followed by the question: Would not some modification of our system of birthright membership be advisable?

JOSEPH BEVAN BRAITHWAITE, of London Y. M.: It would be very helpful if some Friend, acquainted with the whole subject in this country, would kindly give a little explanation as to how the facts really stand at present.

CHAIRMAN: I think our friend, Mahalah Jay, will be able to give us that explanation.

MAHALAH JAY, of Indiana Y. M.: It is very unexpected to me to be called upon for this information, but perhaps I may be able to state some things, and if I do not say all that ought to be said, some Friend will kindly add the rest. I think the question was as to how the Foreign mission work stands now. In our American Yearly Meetings, so far as I am acquainted with them, each Yearly Meeting has its own work without union or co-operation with the others. I believe that one or two Yearly Meetings have no separate work of their own, but contribute in money or other ways, perhaps through some committee, to another Yearly Meeting's work. But as our work stands now, we are so many different missionary organizations not working together and not working against each other. We are simply separated and isolated in our work.

This, perhaps, answers the Friend's question, though it might be spoken to more in detail. I suppose the question before us relates to whether this is the best position for us to occupy, whether we shall do more good with these many different little associations, working each in its own way as well as it can, or whether a combination of the Yearly Meetings working together would accomplish more. I believe that ultimately we shall do most by being united. I speak particularly of the American Yearly Meetings. The question with me is, Has the time come? Is it the time for us to join together in a union of the Yearly Meetings in this work, or in a union of part of the Yearly Meetings? Some work must be done before we are ready to unite; because we have had no organizations sufficiently perfected to offer as factors in a union, we have not heretofore been ready to unite. But if we ever do what Friends ought to do as one of the great missionary organizations of the world, we will have to do it together. We are not very strong when our whole denomination is counted together, and if we were to unite we could not do any more work than we ought to do, any more work than it is respectable for a Society like the Religious Society of Friends to do. In our separate small organizations our work must necessarily be feeble; the very best work in one single Yearly Meeting must be small, and lack some elements of power that it would have if all the Yearly Meetings were united. There is strength in union. There is a sense of stability in union that there is not in our present system. If a Yearly Meeting becomes a little discouraged, it may abandon a field that ought not to be abandoned; if it is over sanguine, it may undertake to occupy a field it ought not to occupy. There are many things in which we would move more steadily if we had co-operation and a union of all the Yearly Meetings in the work. In that respect it is desirable, and if we have advanced so far in our separate organizations as to see the need of the stronger union, and have awakened an interest in the work in our individual Yearly Meetings and their component parts, if this is done, there is in my mind no question that we ought to have a union of the Yearly Meetings and move as a denomination, and take our place amongst the great working forces of the world.

ISOM P. WOOTON, of Iowa Y. M.: The subject that is before us to-day seems to me a very pertinent one, and one

that recommends itself at once to us; and it seems to me, at least, that it requires immediate action. While there is before us no special work for the immediate executive force of this organized body, yet it is the opportune time for such an organization, because there is not before it anything which would embarrass an organization in any particular whatever. And we ought to be so left in the organization of such an association as this that we can devise the plans and methods of work without being environed by certain circumstances, requiring special relations. The opportuneness of this addresses itself to me in the fact that in a disintegrated method of work not only is each Yearly Meeting alone in its weakness, but almost all the Yearly Meetings, so far as I am advised, have not only one organization of the kind, but one for men and one for women; and a good many of them have divided it up still smaller, making it more complicated in all the relations of the missionary work. I think the time has come for the Yearly Meetings, in America especially, to join in the work, in which not only the men of the Yearly Meetings shall join, but the women also; and if they wish to keep any organization of their own separate from the other organization, that they do it in common with some branch of the work taken up by the entire Yearly Meetings. The advisability of this union is also seen in view of the work that is already in hand. Last year I listened to the address of a Friend in Western Yearly Meeting, setting before that Yearly Meeting the relation of the Methodist work to theirs, called forth by the fact that Western Yearly Meeting was taking hold of a Mexican mission in Mexico City. He stated in that address that when the Methodists began their work in Mexico City they began it with \$36,000, their first investment in the work. And then I could but contrast with that the effort of Western Yearly Meeting, with \$1,500, to begin with and working under the eaves of such a massive work as the Methodist people were engaged in; and I could see in that that it was necessary for us, if we undertook a work of that kind, and dared to pursue a work which was of so great importance, to have a concentration where we could be united and work up something on which we could base greater hopes than \$1,500 in a work in Mexico City. I can see that when the Yearly Meetings shall concentrate in this work, the confidence of our different Yearly Meetings and the Friends in the different

Yearly Meetings will be gained, when we have in hand, under a judicious board of managers, the work in such a relation that from year to year it will be no question at all as to whether the mission work shall go on or shall cease. As long as there is before us the weakness manifest in our work, it will ever be a question whether it must fail or whether it will go on. This is a question, at present, for us to take into serious consideration: the question of the propriety of all the Yearly Meetings of America uniting in the missionary work.

ROBERT W. DOUGLAS, of Indiana Y. M.: It is a saying, perhaps not a very elegant one, that there are always two sides to everything except the religion of a hypocrite, and that is all outside. I suppose that this missionary question is not an exception, perhaps, to that general statement. I have thought sometimes that while at the first glance we were very anxious for a union of sentiment, and I think we have the active sympathy of all the missionary influences of the Society in America, at least, we sometimes forget that this is a country of magnificent distances, and that it is also a country of extraordinary expenses in getting committees or managers together from the different parts of the 3,000 miles from one ocean to the other, in order to carry on this extensive work; and while I would very much sympathize, and do sympathize with the idea of the union of all the Yearly Meetings in this great enterprise of an American Board of Missions, etc., yet it strikes me that there are some very practical difficulties which are in the way. The fact is that we are all, as I know pretty well, loaded down with foreign mission work at the present time. We have, as our friends in Indiana very well know, a very extensive work in Mexico, in which it takes a great deal of financial navigation to keep the decks above water. And the time was when we did have the active co-operation of members of other Yearly Meetings, we did have the facility, at one time, of putting our hands into the pockets of our dear friends in Baltimore, New York, and Philadelphia, and we had the co-operation of the Friends in Western Yearly Meeting, the location of which was of such a character that we could combine. But Western Yearly Meeting, a few years ago, got ambitious to have a foreign mission society of their own. They were united with us in our Mexican mission, and now they are started in a mission of their own

in the city of Mexico. And so, practically, instead of our Yearly Meetings being united, as our friend from Iowa has justly said, there are committees appointed by those Yearly Meetings, but they are committees on paper simply; they have no active work to do, and the question is whether it would not be better for us to turn the work we are actively engaged in over to them. I have my doubts yet on that question. The Friends of Baltimore have very kindly sent us their aid, and I do not know how we would have got along if it had not been for their active co-operation. Friends in Philadelphia, as a great many people know, especially the women, are active, and I expect the men are equally as anxious in carrying on the very interesting work which is going on in Japan, where they are supporting one of our western Friends and his wife; and so there is sympathy, in this regard, in Japan. Not only the Friends in Philadelphia, but the Friends in England, also, are participating, to a certain extent, in that work. When we come to Iowa Yearly Meeting, they are actively engaged in Jamaica, and are having the sympathy of New England and New York. When you come to Kansas Yearly Meeting, we had their sympathy, and, perhaps, have now; but they wanted a missionary society of their own, and they have sent a missionary to Alaska. Our New England Friends are very much interested in mission work on Mount Lebanon, and justly so, as our dear friend, Eli Jones, has been there time and again, and, in some respects, is considered the father of that mission; and, uniting with the greater missions of English Friends, they are putting their energies there, and they are dividing their work between the missionary enterprises on Mount Lebanon and the missionary enterprises in Jamaica. And so, looking at it in all its bearings, recognizing that we are all loaded down with active work, I do not know whether there would be any advantage in uniting together in order to produce better results. If it could be demonstrated as a fact I wish it could. If, by this union of the Yearly Meetings, we could, somehow or other, concentrate our strength, if we are not so far separated that it would be almost impossible to meet together for the successful carrying out of the purposes of the missionary board, it strikes me that the expense of a meeting of the necessary delegates or boards from the different Yearly Meetings would almost support, if not quite support a missionary in Mexico, or in some other place. And so,

looking from this standpoint, I am rather opposed to it, but if it can be carried out and we can raise more money to carry on the work or inaugurate it, or if we can carry it on better than as we have it, I would be willing to have the Yearly Meetings unite.

FRANCIS W. THOMAS, of Indiana Y. M. : I regard this as one of the questions which in its very nature is destined and calculated to weld together in some measure the common interests of the Society of Friends in America. This question has grown very gradually upon us. It is in its infancy yet. If we were acting only for a day, if we were acting only for a generation, looking forward to the thing closing up, and that it would soon pass out of our hands and the opportunity of the hour be gone into oblivion, this whole question wiped out of existence, then I would favor the proposition and conclusion of my friend and brother, Robert W. Douglas, who sits behind me, but I am thankful that as I occupy a step in advance of him literally, I think I do practically in the execution of this immediate mission. I have grown with this question from the cradle of it. Thirty-six years ago, in the old meeting-house north of the city here, I raised the question of the mission of the church of the Lord Jesus Christ, what is it? and the enunciation of the fact that I claimed its purpose was a missionary organization, awakened an interest, and such an interest that it brought up an expressed opposition to the use of the term, I am sorry to say, but I do not say it with any reflection on anybody. There were a few venerable men who sat at the head of the Yearly Meeting then, who in a few well chosen words, strengthened the conviction upon my mind at the time. A few years after this, a consultation of a half-dozen men was held and we formed an independent organization. The Society did not take it in, were not prepared for it here at that hour, but as the interest of the question increased, the Society took it in and we began, not with \$1,500 as you did in the city of Mexico, but without a dollar; and only from the pockets of two men was the means supplied. From our own penury, from what little we could raise, we started this work. We went into co-operation first, with or rather hitched-on to the generosity of our friends across the Atlantic. We thanked them for the allowance, and while they did largely the work, we got a good deal of the credit in the west.

Upon that credit we borrowed capital. We re-invested it, and we did not water the stock but we took more stock, real, and we strengthened the cords, we built up the lines and we took in more territory, and step by step we have organized and gone into the work until now you know what we have in Mexico. We retired from the connection with our friends across the Atlantic, believing they could do that work about as well without us as they could with us, and more from the fact that we had more work than we were able to do at home. But the tendency has been with us as Americans, to undertake too much. We would like to have emblazoned upon our banners, doubtless, in the different Yearly Meetings, a grand accomplishment and a grand consummation of the taking into our fold from the heathen world. Every independent organization or missionary society of the American Yearly Meetings is upon what we might call a stretch or strain, peculiarly a strain upon their ingenuity and religious interests in order to carry on and keep alive these mission stations. And with the tendency to spread out, our women friends have undertaken something now, and I do not think they will be satisfied unless we get some kind of consolidation. I am looking for the young people to form an independent association, the young men and women, and I am not certain but that the girls and boys will get dissatisfied with the young women's action and take it up. It is a profound question, and the maintenance of the principles of a religious organization and the issuing of the literature that must form the sentiment and education of the people of any country requires a combination of strength and will and talent, and I do not expect to see this work prosper or go forward much further than it is without a break-down in some quarters, unless we can bring about some kind of consolidation. The demand is upon our wise men from the different Yearly Meetings; knowing the exact status of their work, coming together and having it in purview in all its ramifications under our name in this country, and if possible the mission on Mount Lebanon, they would act more carefully and cautiously about taking any territory they cannot hold. I want that we may look well to the steps that we take in this regard. And furthermore, the question itself and the vital question involved in it is, that if we exist, if we prosper, we must go so far out in this work as to bring in by just such means fresh life, so to speak, and fresh blood that

will give new interest to the family and a vitalizing influence to the membership at home. I want that we may act well our part in the fostering of the missionary enterprise. I hope to live to see the time that with one strong army, one most impregnable body, consolidated and coupled with its money and with its wisdom and with its liberality and with its devotion, we will take hold and drive our stakes never to be removed.

TIMOTHY B. HUSSEY, of New England Y. M.: It has been well said that we are in the infancy of this great work; and when we remember our blessed Lord's command, "Go ye into all the world and preach the Gospel to every creature," we have really a grand work on our hands. I confess, with the first speaker, that I am hardly prepared, that I feel that the time has hardly come for us to unite yet. There are so many incipient stages; there are so many things for us, in our infancy, to learn. I think that one of the greatest things in our missionary work—the very first thing—is to teach our people that we are not our own, that the earth is the Lord's, and that we should have that systematic way of acting that we may reach the masses. The missionary work now is carried on so largely by the very few that, as one dear friend has expressed it, they are loaded down already. But for this work, to be so grand, the whole masses should be enlisted, and if we could just feel that the earth is the Lord's, and that all we have is His, and then think of the mite we are giving to the foreign mission work, we would be surprised at the littleness. And so I think that the first thing is to teach our people; and we are better prepared to do that in our little organizations.

I just want to touch upon a point that was brought up yesterday, that there is no sex in this work. I want us to feel that we are one in Christ Jesus. There is no male nor female in Him. I do not want us to feel that we have a divided interest. I would love to see New England hand in hand with our sisters, our best workers. We want them hand in hand with us. I feel just as though I wanted to be a learner, a listener; but I wanted to throw out this one thought, that we might be givers and systematic givers and gain givers from the masses, that this grand work may be carried on.

HANNAH J. CODY, of Canada Y. M.: While I can see a great advantage to the larger Yearly Meetings in having a

central board, I still see a want in regard to the small Yearly Meetings. For instance, take Canada: we are just learning there. We are only small, but we are doing what we can in the missionary work. We are interested in a missionary in Mexico; we have been maintaining a school there, and now we are sending out to Japan one of our own young men; we have pledged ourselves to maintain him there, and I very much feel that if we join in a central board the money we could raise to send to this board would be needed to maintain this young man in Japan. Some of us are learning, and these can see just where their money goes and just what the Lord is doing; and if the money was taken and handed over to a central board, I am afraid that the interest of these little auxiliaries would be lost.

SAMUEL ROGERS, of Canada Y. M.: My views are very much the same as those our sister has just expressed, but I want to go a little bit further. I want to speak a few words upon the missionary work in our weak Yearly Meeting—I suppose the very weakest in the whole body of Yearly Meetings. I believe that the hope of the Society of Friends at the present time largely lies in this mission work. I want to say here that the missionary work of the Yearly Meeting of Canada is entirely under the control of the Women's Foreign Missionary Society. The men have nothing whatever to do in the organization of that society. And I want to go back to the time, two years ago or more, it may be, when Canada Yearly Meeting was passing through her deep waters, when it seemed as if the floods were about to overflow us. The men thought that they had on their hands all that they could attend to, and so they turned the foreign mission work over to the women; and while, at the time, it seemed as though we were burdened beyond what we were able to bear, yet, from the ashes of that burden the missionary spirit sprung up into newness of life, and our little children, our wives, and our daughters took hold of it. And we found that in every home where this was taken hold of a new interest in the church sprung up. I say to-day, God bless the missionary cause. I believe that it is the one thing that we, as a body, should lay hold of, but I believe, as my sister has very truly said, that at the present time with us it would weaken the interest of the members in the work, if it were taken out of their hands. As it is now.

they know everything that is done. It is done under their control, and it is surprising to see the amount of money which so freely came in when the source from which they had to gather it was so small. I felt before my sister spoke that, so far as my vote goes, I would very gladly see the whole foreign missionary work placed entirely in the hands of the women of the Society of Friends. I believe that they could manage it, and under a plan better than the men and women together can. I am only speaking from the experience which we have had in our little meeting in Canada; and I tell you, my Christian brethren, that it has been the means of building us up, and that we who seemed to have more burdens than we could bear have rejoiced as we have seen the work going forward under the guidance of the Women's Foreign Missionary Society. It is true that when we gather together at Yearly Meeting and Quarterly Meeting times they sometimes allow us the privilege of saying a few words, and we thank them for it. It is a glorious privilege. We feel that we have been brought nearer, that our pockets have been opened wider than they ever were before; and I wish to God that the pockets of the members of the Society of Friends were open to-day as they should be. They should give their business and everything which they possess, as I believe it is right for us, as Christians, to do. Everything which we possess has been given to us by our Heavenly Father, and it is only loaned to us while we are here. We should go to our business from day to day as doing the Lord's business. Our business and everything which we possess should be consecrated to Him; and I believe that if we, as individual members, come to this, that the Lord will abundantly bless. And, I will say, give it into the hands of the women to carry out and to spend it, and I believe it will be better spent than the men can spend it themselves.

ELIZA C. ARMSTRONG, of Western Y. M.: It quite takes my breath to get up before a convention of this kind to speak on a subject of such momentous interest; but I feel that if the church is worth living at all, its object is to live for the spread of the Gospel over the earth, and as we have heard said so often this morning, "Go ye into all the world and preach the Gospel to every creature," was the commission given to the church, I must confess right here my surprise that one of its leading ministers should stand up here and un-

dertake to intimidate all the Yearly Meetings of this continent on account of the money it will require, and the distance to be traveled. Sisters, I want to appeal to you; let us rally at this time, and God grant we may be the Deborah to drive into captivity this spirit of separateness that has been the bane of the Yearly Meetings on this continent. God help us to come into the breach at this time, and save this subject from the scattering I fear it is going to get. I remember six years ago when this subject was laid at my heart of assisting in the calling into existence of the Women's Foreign Missionary Society; and I believe just as firmly as I believe that God lives, that it was of His Holy Spirit that the women's organization was called into existence. It began as a grain of mustard seed, but it was cast into good soil, providentially, and it has grown to be a tree that has limbs in almost every Yearly Meeting, and its influences have crystalized into practical results already on the far off shores of Japan, on the hills of Lebanon, in priest-ridden Mexico, and the Island of Jamaica. Are we going to take fright now at the idea of uniting in this grand work of carrying the Gospel over the earth because it is going to take a little more money than we have been putting into it, or require a little more traveling over railroads? We are here from the East and the West, the North and the South now, and this is a vital question that is affecting the church to-day. How are we going to carry the Gospel over the earth, and clear ourselves before God, of having done what we can to carry out the one great commission? I will say, brothers, if you take fright at this and propose to give it up, the women will take hold of it. We are not going to allow it to fail, and I believe we can devise methods that will relieve all this necessity of a burden of expenses and difficulty of getting together. May God help us.

CHARLES HUTCHINSON, of Iowa Y. M.: I have listened to the lament of my dear brother, Robert W. Douglas, with considerable interest, as he described the burden of Indiana Yearly Meeting in the missionary effort, laboring under difficulty to keep her deck above water, but strange to say, I did not pity him one bit. Indiana Yearly Meeting is reaping the due reward of her indifference. When the proposition was before us in Indiana some years ago, under the suggestion of our dear friend, Stanley Pumphrey, Indiana Yearly Meeting

was represented by a committee that she sent to watch the deputations of other Yearly Meetings, and we were just so weak as to let that committee come in to have its say in that meeting ; and it is my conviction, that had it not been for our weakness, this board would have been established at that time. But Indiana held back. I noticed at that time that where a Yearly Meeting had a missionary society of its own, it was unwilling to let any other put its finger on it, and where a Yearly Meeting had not any in progress, it was willing to go into the field along with its brethren ; they were willing to unite. I am glad there are some Indiana sons that have taken a step in advance, and believe that the magnificent distances, which we are also glad to observe in this great country of ours, are no longer from a Quaker standpoint than from a Congregational standpoint or a Methodist standpoint ; and let me say that each one of those denominations is at least twenty years ahead of the Society of Friends in this country. I recognize the necessity of the period of babyhood for every birth, but let us not have it any longer than we can help. Let us learn by the experience of other children. We had an American Board of foreign missions at Des Moines, and we had been lauding ourselves considerably and pointing out the wonderful success of the Society of Friends, and had almost been having a mutual admiration society in flattering ourselves for the wonderful influence which God had committed to us and the faithful way in which we had performed our work, and I listened to it so long that I almost believed it ; until I went to a missionary meeting of one of our sister churches composed of delegates from over the country, and heard them speak on one of the most knotty points of heresy, discussing it with such harmony as I have seldom heard anywhere ; and when I saw the magnificent arrangements for money that they had, I hung my head in shame for the Society of Friends. I think we had been proclaiming for so long that we had the spirit of the Lord among us more than anybody else, and had been giving heed to it, and had been called of God to do this wonderful work, that we had so far fallen that we had to blush for our work when brought into comparison with that of one of our sister churches. I was so glad when the general accusation was spoken of against the eastern ministers which they knew was hurled at them by the West,—that the eastern ministers were honey-

combed with infidelity,—to hear the clear, grand ring of those Gospel men.

Instead of praising ourselves, it would be much better if we followed up the text, “ I was brought low and he helped me.” If we would make use of our brethren in the other churches as a means of measuring our faith and success in the Lord’s work, it would be vastly more profitable than in saying to each other, “ If a man wants to be a Methodist, let him be a Methodist; if a man wants to be a Presbyterian, let him be a Presbyterian.” Let us cease these self-laudatory exercises that we have when we come together in these circumstances, and let us take a lesson from their success, and ask how is it that we are so terribly in the rear in the matter of that one great call which we all recognize to come first, “ Go ye into all the world and preach the Gospel to every creature.” Now we must be dependent upon the sanctified zeal of the younger members of the church for the success of this missionary effort; and we shall not have the enthusiasm and life of these young members as long as we keep our present course. We have some missionaries in Japan and Jamaica, and a few more in Palestine, and each Yearly Meeting is represented by two or three boards that manage them; our Iowa board I think had a man, a woman, and a little child in one house in one mission, and the men’s board managed the man and the women’s board managed the woman, and the little child got its living the best it could. In one of our island missions we had four men, and we had three different managers for those four men. I am exceedingly anxious that we shall get over this feeling of wanting to know just what man gets the benefit of our money and under what board or meeting he acts. We should go out and take up broader work. We shall never get out of this want of money; we shall never strike the business man who by business principles has accumulated his money, until we have a body of trustees and a body to manage the thing that is worthy of business trust and confidence, and we can scarcely accomplish that by the little boards distributed over the Yearly Meetings.

How I pity the poor men of Canada who could resign the missionary work to the women. I bless God for the women as much as anybody in this world, and I know that they have a glorious influence; and, if, as has been said, man may claim to be the head, the woman is the neck that turns it in a va-

riety of ways; but for the men to turn over the missionary work to the women is putting it the very opposite of what Christianity requires. I never knew of a woman being employed to do a man's work, except the man first backed down and left it for her to do. I want the woman to be side by side with the man in the church, and I want the church to have the voice in selecting the man or the woman that is fitted for the post the church has to fill, whether it be the one or the other. I object to this divided sentiment and combat between the sexes which will be continually bringing enmity rather than unity between them. God made us to be united, and man has no business to be separating us. Now, friends, I am heartily in favor of the marriage of the Yearly Meetings. Depend upon it, it will be the best investment in the missionary enterprise that we have ever entered upon, and it will put us in line with the other churches and we shall make something of an advancement, and we will not have to hang down our heads in shame at the result.

DR. JAMES E. RHOADS, of Philadelphia Y. M.: It seems to me that inasmuch as we are in the infancy of our work in conducting missionary operations, it is the part of wisdom to conserve and strengthen all that we have; that whatever organizations now exist that are working successfully, or with any measure of success, I might say, should be encouraged to do so and to continue. And, among them, I think the Women's Foreign Missionary Association has so good an organization, is doing so good work, is raising so large an amount of funds, that they ought to receive our hearty encouragement and endorsement. But I also feel strongly that as it goes on we should combine our work so that all the Yearly Meetings in America shall work together in the missionary work, that we shall have one common board or committee to represent it, and I am quite sure, from my little experience in the Indian work, that if it can be so conducted, a central board or central committee will add confidence to the whole effort, will give wiser direction in both limiting and marking out fields, in unifying the work, at the same time that the separate Yearly Meetings or local associations can have their interest maintained. Take the case of the New England Yearly Meeting; it is at present interested in the missionary work down in the Sac and Fox agency. If they were asso-

ciated with the central missionary association that work would pay. But they are wise enough and loving enough to conjoin their work with that in the Associated Committee, and it is going on successfully; and I believe this would form one of the links which we ought to have among the Yearly Meetings in practical work. And so my desire and word would be, in answer to the query that is put before us, that it is desirable that we have ultimately a central association of all the Yearly Meetings in America, but that, in the intermediate time, all the local societies that are now working should be encouraged and sustained.

CALVIN W. PRITCHARD, of Western Y. M.: I think it is desirable that there should be a union of the Yearly Meetings on this question. At the same time, there are difficulties that stand in our way. I think that all the Yearly Meetings which have missionary work under their care, especially if that work is successful, are very much wedded to their enterprises, and would be very jealous of giving it up. But, yet, I believe that if this subject was sufficiently agitated and examined, and their confidence could be secured, that a central organization could be formed that would successfully take hold of this work, and the Yearly Meetings would all be willing to give their share into the hands of such a board; and if there were such a board that had charge of all of the work that we now have, so that one person adapted to it could be employed as a secretary to manage it and give all his attention to it, surrounded by a board that sustained and aided him in it, I see wherein the work could be managed with a great deal better economy instead of with greater expenditure, as was suggested by Robert W. Douglas. If we could centralize this work and place it in the hands of one committee, economy would be the result, and the work would be better done, because those into whose hands it was given could, some of them, at least, be able to devote their time exclusively to it.

Now, as to the women's work, I apprehend, and my observation of the work in my own Yearly Meeting and other Yearly Meetings so far as I have seen it, has been, that this work has been greatly stimulated by our sisters in their organizations. It may be that in some of the Yearly Meetings, where their fields have not been such as that they could work

in harmony with each other, few results have followed; but where the work of the two organizations could be done conjointly, the men and women being interested in the same field, I feel sure that the separate organization of women does give stimulation and aid to the work. The women seem to have a way of planning and working to secure the interest of the people throughout the field in which they are working. I know it is so in our Yearly Meeting. Their meetings are about the most interesting meetings we have. They have meetings within our Quarterly Meetings, and they are exceedingly interesting, and they raise money that men could not raise, and succeed in plans that men would not think of. So that I see that in their work there has been a great success, and I should be very sorry if this Conference was so led astray by the words of our brother, Charles Hutchinson, as to think that there is mischief in the camp in reference to this thing. I do not think it is so. So I should be glad for this Conference definitely to say to the Yearly Meetings, and say it in strong and plain words, that we believe that all our missionary work ought to be united in one organization of the Yearly Meetings; and that we encourage the separate organization of the women, and that they might unite and have a union organization of the women in the several Yearly Meetings, also, and with men and women working in their separate ways, united together in two separate bodies, and yet of the same kind and wedded together in the same work, I believe a grand work could be done by the Yearly Meetings such as we have not had.

SARAH E. JENKINS, of Ohio Y. M.: This missionary subject is one that has lain very near my heart through all these years when my church has so largely ignored or seemed to forget the great commission left us by our Savior, and I so rejoiced when she seemed to wake from the long sleep and begin to take upon her the work that the Lord has left us; and I cannot allow the subject to pass without giving expression to my own desire that I may live to see the day when our Friends can be united and working together in harmony in this great work. We none of us deny the fact that the responsibility is upon us; that the commission is with us, and how to perform the work to the best advantage is the question; whether by separate organizations or by centralization. We

all know that it is an acknowledged truth that in organization and in union there is strength ; and I should rejoice to see the day when we could be united and have one united board of the Friends of the different Yearly Meetings, where all the subjects and all our different mission stations would be taken into consideration and managed, as has been said, by one body ; and I think we should carry on the work with much greater economy and much better than by our present system.

I will not refer largely to our Women's work now, but I just want to say that one reason why it has succeeded as it has, has been that the blessing of the Lord has rested upon the souls of his servants as they have put their hands to the work and endeavored to carry it on as best they could. And while as my sister said, we will be the Deborah to take up the work, I tell you, dear brothers, you will lose the honor, you will lose the privilege of working for the Lord in this field if you give it over to us. We accept the trust, but we warn you now how much you will lose in handing this blessed privilege over to us. So I desire that you should be co-workers in this great field. There has been time enough ; years enough have elapsed, and we have been educating long enough ; let us come out of this state of babyhood, shall I call it ? this state of infancy, and "quit you like men." Go into the field and the Lord will give you the harness and teach you how to labor.

And in connection with this, I will say a word in regard to raising the money. I hope to see the day when our people will be so educated as to understand that we are only stewards of the Lord's money, and that He has held his hand upon one-tenth of it, and it is not our own ; and when we give the Lord that which is His due, there will be money in His house and in His treasury to carry on His own work.

DAVID SCULL, of Philadelphia Y. M. : I should like briefly to express my conviction as in harmony with that expressed by the two friends from Canada. It is difficult to speak intelligently on this proposition until it were known just what is proposed ; but nothing has been thrown out to express the idea that it is proposed to establish a central board controlling the whole work. I may be mistaken, but it seems to me that the relation held by the Society of Friends to mission work is rather different from that which is held by other branches

of the church, and I think we might expect that it should be so, as reflecting our conception of church organization and the relation of its individual members to the work and the Head of the church; and I think we find that it is so. We know that in other branches of the church most of the means for carrying on the work is raised by collections at the close of services; but with Friends it is otherwise. Whatever is done is the result of a direct personal interest in the work which is fostered by them; and I cannot but think that if this work were removed or delegated to any material degree to a central board, the reflex action upon the body itself by the change or diminution of this interest would be very serious; for no doubt the ultimate volume of the work must be dependent upon the individual interest of the members, and that their interest will give contributions. I do believe that will be very much diminished by such a central board as has been named here. I do not believe there is any danger of confusion in the work; certainly none but what could be regulated by correspondence. I say it would take largely from the individual interest of the meetings or their members to have such a board, and that it would not result favorably at the present time.

ALLEN JAY, of Indiana Y. M.: I just want to say in a few words that, as a member of the committee appointed by the Indiana Yearly Meeting on the subject of the union of the different Yearly Meetings, I feel like explaining that the proposition never intended taking the work altogether out of the hands of those who have begun the work in the different Yearly Meetings. I think some have misunderstood it. If this board had been constituted, it would not have taken control of the individual work in the different Yearly Meetings, only so far as those Yearly Meetings saw proper to turn it over to this board to manage and control. The argument that a small body controlling and managing a great work over a large territory will cost more money than to have different bodies, is a new doctrine to me. You know that in business matters, railroad corporations, etc., they want to centralize the power, to use as little money as possible in the management of the thing. I believe that one or two members of each Yearly Meeting constituting a central board made up of all the different Yearly Meetings, which would have the whole

matter under their control in one sense, at the same time the individual Yearly Meetings having their way and method of managing their own work, would be a blessing to the Yearly Meetings. My friend, Robert Douglas, remarked that he did not see how Indiana Yearly Meeting would have got along if Baltimore, beyond the Alleghanies, had not sent help. The very fact that we have had other Yearly Meetings to help us points to the fact that the time is come when we will have to be united in this work. I believe there are several missionary associations in the different Yearly Meetings that have hard work to live, and I believe they are in danger of falling to the ground unless they are backed up by such an association. And there are certain persons, too, that are becoming interested in the mission work, and they want some organization to turn their work over to, that when they die their work will go forward. I do not believe that this association will take control all at once. I believe our hearts will become warmed on this subject. Who is here to-day that does not believe that the Indian work of all the Yearly Meetings has been a blessing? All the Yearly Meetings have brought delegates together from all the United States once or twice a year, and the reports have been the means of creating an interest on this subject. In every Yearly Meeting we should have a report of the work going on throughout all the societies, and we would hear what the North is doing and what the South and the East and the West are doing, and what our friends beyond the Atlantic are doing. And don't you believe, dear friends, that our hearts would be enlarged and that we would feel we were moving forward together, and when one Yearly Meeting was rejoicing, we would be rejoicing together; and when one Yearly Meeting was weak, we would reach our hands to help that Yearly Meeting? I believe whether we do it now or not, this matter will come up again and again, and it will not down, but will come up; and that is to my mind an evidence that it is of the Lord, and sooner or later the Yearly Meetings will all unite on this.

MARY S. THOMAS, of Baltimore Y. M.: The time will come when the Yearly Meetings will come forward in this. Meantime, I have listened with interest to what has been said, uniting with some and not with others. I have a suggestion to make that might probably be a way of getting at this union.

There are some difficulties in the way of a central controlling board; and would it not answer and forward the case very much if we could have an annual or biennial missionary conference, to which delegates should come from all the different Yearly Meetings, as we come together here, to consider the practical needs of the mission fields upon which the Society of Friends has entered, consider the best way of working in those fields, and consider the subject of collecting money and sending workers there? I am certain, from my little experience of the Women's Christian Temperance Union, that the plan of their working is a wonderfully successful one, and that it is far better to have delegates come back from a meeting and give an account of it, than to have a formal report. We do not listen to reports half as well as to an account given by somebody personally of something that interests the members. And I think it would be a grand thing if the whole Society of Friends should have some sort of a missionary conference to start up the missionary interest and life in all its branches. In that way it would leave every Yearly Meeting to do its best possible work; each Yearly Meeting could do all it could and get ideas from other Yearly Meetings, and that would unite us together. We want to be united together. I cannot tell the Conference quite how strong has been my desire, since I have come here and seen the faces of the Western Friends, that the Lord might draw us together in all our work, and I want this to begin in the missionary work. I think it would be well to have some sort of an advisory board for that purpose, not a controlling board.

NATHAN H. CLARK, of Western Y. M.: Ever since I, with members of Western Yearly Meeting, met with Stanley Pumphrey at Indianapolis, I have believed that the time would come and ought to come when all the Yearly Meetings should unite in this work.

JOHN HENRY DOUGLAS, of Iowa Y. M.: I feel like that too. I feel better since I heard from Baltimore about union. Now let us unite; and, if we cannot unite with it all, let us unite as the sister has said. I want the women to keep up their organization, and they are going to have a union. That is fixed; that is settled; that is coming; and do not let us be too far behind, and I cannot see why we cannot work together

to mutual advantage. Now I was at one of the largest Methodist conferences the other day, and the Foreign Mission Secretary was there from Philadelphia. It costs something to come from the East. It was a delightful occasion. The largest church in the city of Des Moines, and that was a large one, was packed with women; and what room there was around about the men of us could get in, and we were very thankful for the chance. There was the secretary that represented the foreign mission work throughout the world. He could tell us all about it everywhere, and then come down to the work that the Des Moines conference was doing, recognizing the individuals often, and different localities, and what the children were doing in some places. He seemed to know all about the little school-house matters, although he lived in Philadelphia. His whole time and attention and mind were centered in that direction. The women led the meeting. And then, the home mission work; that was the same way. The Methodist Episcopal church is building over two meeting houses a day, and has been for the past two years. Every member of the Des Moines conference could look at the map and see where they had been building houses, thirty new meeting houses in Iowa alone, and vast numbers other places, amounting in the United States to two every day for the past year. It was exceedingly interesting to me and to them. I speak of this because of the stimulation it was to the locality, not only to Methodist brothers and sisters, but to all the members of churches that came in, to have, first, the whole field laid out, and then the local field. We must have the right spirit to spread the Gospel into all parts of the world and be one people; and when we are one we are not very much. And I want us to be larger. I am a Quaker, and I believe in making Quakers every year. I want us to be united and be one people, so that when people join our church they will join something that has some dimensions to it and some unity in it, and that they can see at a glance what we are and what we are doing, without hunting up all the Yearly Meetings in this country.

I think in the Methodist church as far as I could see, the Women's Association was auxiliary to the Men's, and that they worked in perfect harmony. And I want to say further, in relation to our women in our western country, that the women are doing more in reaching our children and are at-

tending to the little matters that are to build up the great work hereafter more efficiently than the men. That is the reason I do not like to drop them out from this work. As to collections, in the West we are getting wonderfully in love with frequent collections, and it is working well, and we try to reach every little boy and every little girl. We take up collections in the First-day school once a month for missionary work, and in nearly every prosperous meeting we take up collections on First-day morning. And in the most prosperous ones we take it up First-day night and morning.

HOWARD NICHOLSON, of Canada Y. M. : I fail to see the object of dividing this work, acknowledging as we do that it is now in its infancy, between the male and female parts of the church. It seems to have fallen to our sisters naturally; and I repel the insinuation of our brother who spoke a while ago, that it is any imputation on the brethren of the Yearly Meeting of Canada, or any other Yearly Meeting, that we are excluded. I can say to the objection that was made to the expression that men are sometimes allowed to make a speech, that we are never allowed to speak, unless we first open our pocket-books. We felt that the women were eminently fitted to carry on the work. The Yearly Meeting as a whole had a hard time to carry it on, and when it seemed to fall upon the sisters' hearts, we gave them the work; and we do not feel that we are resting under any ban in strengthening their hands, or in men's acting under a Women's organization. There are some things that make the difficulty of this central board more apparent, perhaps, here, than in other churches. The organization in the Presbyterian church represents one center around which all interests cluster, and that embraces many other things. We do not possess that. I do not think the matter of meeting once a year is very expensive; but the question is whether the private interest in the separate meetings is going to be helped by a central board. As to our Canada meeting, I think it will suffer greatly by the establishment of a central board. We have the interest awakened now very much in our midst. We have a young man born and bred in our midst, belonging to our Yearly Meeting, who has volunteered to go out into the foreign field. There is an interest there that I believe would be very largely lost if that young man went out as the nominee of a central board formed

in one of these large cities. He is our missionary, and our prayers and our money are going to be instrumental in furthering his work. To me the solution of the difficulty is a great deal more easily found, in the present state of the enterprise, than by centralization of the missionary effort in a foreign missionary board. This is illustrated by the mission in Mexico; and also by the case of Joseph Cosand in Japan,—being the first to reach that land, he remains the first Friends' missionary, and others come under his care nominally; and why should not he represent a center and be a distributing center for the funds sent to that seat of labor?

MARY W. THOMAS, of Baltimore Y. M.: I would be very sorry to see the women of the Society of Friends take the position of those in the Methodist church as auxiliary to any board of men. The women in the Society of Friends hold a different position from that held by them in any other church. Our place is side by side with our brethren. If the women have their local societies which have been very successful, and their Yearly Meeting societies, still it seems to me we should have a general society composed of men and women. Nothing else will agree with the constitution of our church, or will agree with *my* constitution at all. Now we have talked here about the success of this work and the women doing this work, and the men have disapproved of it; but it is time that the men in the Society of Friends should remember the place of the women in it, and they will hear this question brought up again and again and again. The women in the Society of Friends have a position that is not allowed them by their brethren nor given to them by man. It is given to them by the Head of the church, the Lord Jesus Christ. There is neither male nor female in Christ Jesus. This society is the only society that professes that woman should have this place, and it is organized on that basis, and we are not going to let you forget it, and it will come up continually, and I do say that the men of the Society of Friends need to be reminded of it. I believe that these women's societies are the result of their having forgotten it and their not having been reminded of it. I do not believe the women of the Society of Friends are going to form a joint society and leave the men out, because it is not according to our constitution. Now, brethren and sisters, you say we are not to bring this question of the sexes

up; but whom will you have in the constitution of your committees? You say, "the right person." The right person in the judgment of men is generally a man; and you know there are women just as capable of taking those positions as men. I say that every committee in the Society of Friends should be composed, as the committee [delegation] of Baltimore Yearly Meeting, of four men and four women. I don't know that there is any other committee composed just in that way. I know there is no committee of five women and four men. Sometimes they are composed of four women and six men. Now this is a serious matter, and I want to urge the women of the Society of Friends to keep this continually in view, and to keep the place that God has given you—or take the place—for perhaps we have not yet fully taken it as we ought. I am entirely in favor of a general society of foreign missions; I am in favor of the Yearly Meetings coming together as closely as possible; and of our having a Women's foreign missionary work. I do not know whether a central board is very essential; but we can have a missionary work, and work together. We do not want to work like the Congregationalists. I must say that I admire Canada Yearly Meeting, and I do not laugh at the idea that Howard Nicholson stated. I think Charles Hutchinson made a mistake when he said that it was never heard of that God gave the work of man to woman when the man would do it. He assumes that God has given the foreign mission work to man. Is that the commission? Is not the commission to men and women to go out and preach the Gospel to every creature? Therefore we will take our stand as women, that we are side by side with our brethren in the work of the Lord.

THOMAS WHITE FISHER, of Dublin Y. M.: I would venture to suggest the addition of the words "on the American Continent," so that we may know what this means, because I do not think that we, on the other side of the Atlantic, can possibly take part in this discussion, for I do not think it could be possible that we could associate in a matter of this kind.

CHAIRMAN: The clerk will insert the word "American" in the proposition.

CHARLES HUTCHINSON, of Iowa Y. M.: My friend, Mary Whitehall Thomas, has misrepresented what I said. I was in

favor of what she says. I believed that God made man and woman to work together, I said, and man must not separate us. The union of the two is what I advocated.

FRANCIS E. JENKINS, of Western Y. M. : I want to make a correction : I do not think the Methodist organizations are auxiliary to those of the men. They are independent, they raise money and educate their missionaries, and send them out.

WILLIAM G. HUBBARD, of Ohio Y. M. : I want to state in one sentence that I approve of the affirmative of the question.

ROBERT W. DOUGLAS, of Indiana Y. M. : While I have assumed a position here which you have seen, I do not oppose the idea of the union of all the Yearly Meetings, if it can be shown to be an advantage. There has been a little cheap ridicule, or something of that kind, and it has drifted off somewhat into the relation that exists between men and women. The women have been very earnest and zealous, and we are willing to concede this. But I have been unwilling to concede, yet,—perhaps my eyes and ears have not been opened—the practicability of this union. What we want is facts. Perhaps if those so zealous in favor of this would present some facts and figures, we might see it. All I am in favor of is the carrying on of the foreign mission work. Sentimentality is not facts; opinions are not facts. What we want is the best way of doing the work. I might feel in some respects as though I was pretty successfully sat down upon; yet it is very easy, sometimes, to get a laugh at the expense of somebody else. But, after all, there is the question staring us in the face : Is it better to withdraw from our local organizations in which we are engaged?

CHAIRMAN : Anything this Conference would do would be only advisory to the Yearly Meetings.

DAVID B. UPDEGRAFF, of Ohio Y. M. : I think there is a wide difference between the principles involved and the practicality of it. So far as principles are concerned, I think we are all agreed and would like to see this union brought about. It is an old flame of mine, keeping up this matrimonial figure, that has been brought before us, and my heart warms towards it. I was very much interested in it when Stanley Pumphrey

was in this country, and went about a good deal to help bring it about, but I came to the conclusion then, and am confirmed in it now, that if the marriage is really to be accomplished, there will have to be a good deal of courting done first, and I am in favor of attending to that first.

Concerning the existing organizations, our women Friends have these organizations in the various Yearly Meetings now, and I feel that I want to encourage as much as I can all that exists and seems to be feasible. I believe, somehow or other, the Lord has sold this Sisera into the hands of the women, and Barak has said that he will not go unless Deborah goes with him, and Deborah has agreed.

JOHN B. GARRETT, of Philadelphia: We dwell too much upon the difficulties attending this question from a money standpoint. I have been a business man all my life, and I think I am in a position in which I can appreciate fully the necessity and value of the "sinews of war" in every philanthropic work, and that success is the best assurance of success; and, at the same time, I believe that in this question of foreign missions there is something far deeper to be reached than the question of money. I believe that the lack in the work in the past has not been from any scarcity of money, nor from any tightening of the purse strings on the part of the members of the Society of Friends, but I believe that its cause, in times past, and until a very recent period, has been that the Society of Friends has never risen, in our day, to the appreciation of the text that has been so often quoted in our midst. We have not, as a society, until very recently in the past, come into an appreciation of this, as one of the obligations that rested upon us as one of the branches of Christ's church upon the earth. It seems to me we make a mistake if we think this matter is going to hinge upon money. The purse strings will be opened, and opened freely, as soon as the church rises to its work; and I believe that instead of our looking to a central board at this time, we need to develop every source of work that exists now; we need to stimulate in our Monthly Meetings, Quarterly Meetings, our local meetings everywhere, an impression that this is one of the obligations that the Head of the church has placed upon us personally, and until we do so, nothing we can devise will stand in the stead of it.

One thing more: We have asked something about the economics of the work. I want us, dear friends, as members of the religious Society of Friends, to feel that in the management of work of this kind, in which the spread of the Gospel of our Lord and Savior Jesus Christ, throughout the earth, is concerned, machine methods have no place—no place. We stand upon a different platform in the management of work of this kind from any other religious body. And it seems to me that the proper place of our Missionary Associations, Missionary Boards, Monthly Meetings, or any other association that is created to handle this work, is to open the field, to open the hearts, to stimulate the interest, and to be the channel through which those who are called of the Lord to the work—whether it be to the exercise of the gift of teaching, or of prophecy, or of pastorate, whatever it may be—shall find their way into the work most readily and most effectively to serve the church. I do not want us ever to lose sight of that fact, and of the difference between the Society of Friends handling this great question of foreign missions and that of other branches of the Christian church; and I want that we shall forget all machine methods, and all things that concern economy, and subordinate them entirely to the higher thought of the work itself.

CHAIRMAN: The business of the evening session as proposed by the Business Committee is as follows:

1. A minute of the committee relative to the ordinances.
2. Public meetings for worship, and the manner of conducting them.
3. Would not some modification of our system of birth-right membership be advisable?

Conference adjourned.

SEVENTH-DAY EVENING — 7 O'CLOCK.

The Chairman reads a report from the Business Committee:

TO THE CONFERENCE: A number of suggestions having been made by members of the Conference to the Business Committee, in reference to the teaching and practice of Water

Baptism and the Supper, by those in official positions in the Society of Friends, the committee have given careful attention thereto, but believe that the recent official utterances and reaffirmations of eight Yearly Meetings on this continent have definitely settled these questions. They present with this report an extract from the Minutes of Indiana Yearly Meeting, which is in substantial agreement with the minutes of other Yearly Meetings; and we advise that the subject be not entered upon or debated at this time. The extract from the Minute of Indiana Yearly Meeting is as follows:

"We believe it to be inconsistent for any one to be acknowledged or retained in the position of Minister or Elder among us who continues to participate in or to teach the necessity of the outward rite of Baptism or the Supper." (Minutes 1886, p. 52.)

ROBERT W. DOUGLAS, of Indiana Y. M.: I rise to say that I should be in favor of accepting the proposition of the committee.

WILLIAM G. HUBBARD, of Ohio Y. M.: The minute comes in a shape that seems to cut off all expression that may be of an opposite view, as to whether it is practicable or expedient. It seems to put the clamps on in that way, and not give an opportunity for expression. I do not feel disposed at all to oppose the sentiment of the minute or the sentiment expressed by the committee. There is only this one question in my mind, whether such a procedure as that will have a good effect upon the Society in general; whether it will not seem to be locking up matters in a way that may have a reaction. I am not ready to say that it will or will not. I just want us to think a moment before we speak too hastily in favor of that.

CHAIRMAN: The position of the Conference to this question is as to the acceptance of this minute by the Conference.

JESSIE W. WILMORE, of Kansas Y. M.: I believe the proposition of the committee is the best for us at this time. I believe that we have sufficient warrant for saying to the church and to the world that this is not an open question; it is a question that has long ago been settled by the church and con-

tinuously reaffirmed at various times; so that the introduction of it into the church is only an individual question, and not a matter that should take the time for its discussion by this body or the church at large.

BENJAMIN TRUEBLOOD, of Iowa Y. M.: I wish to explain on behalf of the Business Committee that it is not the intention of the committee that the minute of Indiana Yearly Meeting shall be adopted or rejected as a part of our report. It is simply put there as a sample of the action of eight Yearly Meetings, as referred to.

DAVID B. UPDEGRAFF, of Ohio Y. M.: I rise to a point of order, to ask the Chair to rule whether we should adhere to the suggestion of the committee not to discuss.

CHAIRMAN: The suggestion of the committee contained in this communication is in no wise binding upon this body until it is adopted, because it is not an act of this Conference, it is only the recommendation of its committee; therefore, the acceptance of this recommendation of the committee is a debateable question before this body. It does not introduce the general subject of the ordinances, but the acceptance or rejection of this report is before this body for its consideration and its debate.

(The report of the committee is accepted.)

BENJAMIN TRUEBLOOD, of Iowa Y. M.: I move the adoption of the report as the action of this body without any debate.

DAVID B. UPDEGRAFF, of Ohio Y. M.: I desire to express my hearty acquiescence in the report of the committee as the very best thing, and the least thing, doubtless, that this Conference could be expected to do. I appreciate, I think, very highly indeed, the spirit of brotherly love and conciliation and desire upon the part of the committee to say something to which none of us would object. I desire to say that much.

CHAIRMAN: The report is adopted as the sentiment of the body.

Subject for discussion: Public meetings for worship, and the manner of conducting them.

DR. JAMES E. RHOADS, of Philadelphia Y. M.: Does the expression "meetings for worship" mean those regular meetings for worship in the assemblies of the church, or all religious meetings?

BENJAMIN TRUEBLOOD, of Iowa Y. M.: The Business Committee meant the regularly established meetings for worship of the Society of Friends.

GEORGE GRUBB, of Dublin Y. M.: I understand that the question which we have to consider now is the holding of our established meetings for public worship, to which we invite not only our own members, but, as a matter of course, we open them to the public, that they may, if they feel so inclined, worship with us. I need hardly say that the right holding of our public meetings for worship has ever been looked upon as a matter of the greatest importance to us. We will probably agree that in every religious body the holding of public meetings for worship may be described as the evidence given to the world of the thoughts of that religious body upon the solemn purpose of worshipping Almighty God. It is not alone to be considered as a matter of individual access to God. It is certainly to be considered as the opportunity offered for united worship through Jesus Christ, our Lord. The very basis of such a union must, in its highest degree, be found in that union which is known between believers in the Lord Jesus Christ. And we rejoice that we can look back to the very oldest records of Christian times and find that there were seasons when Christians so worshipped, as recorded in Holy Writ, that, though they were gathered together as an assembled church, united and bound together in this bond which is in Christ Jesus, yet that, at times those who were not so minded came in to sit with those so gathered. And thus we find the apostle pointing out the great fact that when such meetings were so held under the power of God they were held in such a manner that such, coming into the midst of the church so gathered, were convinced in their hearts,—convicted, I may say—and acknowledged that God is truly in the midst of you. And I feel it to

be of the utmost importance that we should so look to the holding of our public meetings for worship that this should be the result even to the present day. Now we know that if we turn to the writings which we set before inquirers as to what are the views of Friends upon public worship, we will generally find at the outset one great fact announced: "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." And we are thankful that these words are so clearly recorded as having been uttered by the Lord Jesus Christ Himself. And when we come to view Him as Lord over all, we turn with thankfulness to those pronouncements given from Heaven itself, "This is My beloved Son, in whom I am well pleased; hear ye Him." And, therefore, we are brought face to face with the fact that, though under the old covenant dispensation there are many things allowed and introduced in order to set before the people a manner of worship in keeping with the childlike character of that dispensation,—the law being schoolmaster but to lead us up to Christ — yet we can conceive and have ever accepted, that under the new dispensation, of which our blessed Lord is Head, we may expect to find a different state of things brought into view as the actual outcome of the dispensation which He introduced. And, therefore, when we go back and see the wondrous individuality which is pronounced in His teaching, that each one of us is now permitted to enter into the presence of God, and enter into the most holy place through the blood of Jesus; we rejoice in this one fact, that we place no dependence on the presence of any one individual, but only place our dependence on the presence of Him who has promised to be in the midst of even two or three gathered together in His name. And, when we come to consider it, is it not a fact that when we establish the ground upon which we have access to God, when we establish the fact that it is through Jesus Christ, our great High Priest standing in the presence of God for us,— when we have established that fact, is it not reasonable that we should come into His presence and wait upon Him and know His mind, and knowing it through the power of His Holy Spirit, serve and worship as He appoints? And, therefore, our Society, from the early days, seems to have acknowledged and accepted that the most likely way wherein we could come into that position would be to meet together on the common ground of silent waiting upon the Lord, that we might

wait and hear what His will is. I do long that we may cherish and maintain this ground. And, therefore, inasmuch as the subject of the ministry is likely to come before this Conference on Second-day morning, I will barely touch upon that subject of the ministry, dear as it is to my heart, and one that we do well to conserve in a healthy condition.

And so gathered, we believe that it is the prerogative of the Lord Jesus to put into the heart and mind of His children in what way they shall serve Him on these occasions. We are brought immediately into fellowship and into sympathy with one another because we are meeting together as on one platform, dependent upon Him to whom we owe our all. And so we understand that, when the Lord gives the word, the minister communicates that message if he is faithful or if she is faithful; for we must ever bear in mind in everything in this connection that male and female are one in Christ Jesus. If so faithful, we speak the mind and will of Christ to the people gathered, and the baptizing power of the Holy Spirit accompanying the word spoken will seal itself upon the heart that is open to receive according to the will of God. And so we find that not only ministry but prayer and praise and thanksgiving are important parts of worship.

And now, my dear friends, the matter of prayer is one of great moment — congregational prayer. We see that it pleases the Lord to put into our hearts from time to time the needs of the congregation so assembled, as we are favored to receive from Him, and therefore we have ever recognized that the individual so impressed under a sense of the needs of the congregation utters that need in the simplest words as the Spirit directs, and speaks for the congregation, giving the opportunity to that congregation as they have realized that they have been in sympathy with the prayer offered, to breathe vocally or silently, Amen. And, therefore, I do long that the simplicity of prayer may ever be maintained by us; and the reverence that is due on such occasions in approaching the Throne of Grace does not take from the simplicity of the offering, but rather guards us from entering lightly into such an engagement or making use of terms or words which are not consistent with the solemnity of the occasion. So we understand thanksgiving. Oh, I rejoice that we accept it, that we are to make known our request to God with thanksgiving. May it ever be so; and the Lord assuredly puts that thanks-

giving into our hearts as He fills our souls with a sense of His mercies.

And then we come to praise, but we find at the present time that if we speak of praise, in one place it means a different thing from praise in another place. To me the offering of praise is of quite equal importance with the offering of prayer and thanksgiving, and I place it just upon the same level, that it shall be prompted and that our hearts shall be moved to it by the Spirit of God; and, therefore, I am one with the utterances of our church for many years that it is not desirable that we should have what is known as congregational singing in our meetings for worship. I will state my reasons. We trust our blessed Lord to prompt us in the ministry. We give forth from the treasury things new and old; we trust our blessed Lord to give us words of prayer, bringing forth from the heart the needs of the time; we trust our blessed Lord to give us words of thanksgiving with our prayer, and it seems to me that we fall short if we do not trust Him to give us the offering of praise, too. But some may say that in the utterance of the hymns which are sung we are giving vent to the feelings of the heart as written by other men. Yes, that may be so; and, yet, I come to the place where the apostle says: "I will pray with the Spirit and I will pray with the understanding also; I will sing with the Spirit and I will sing with the understanding also." And therefore I look upon it just as an individual exercise to be exercised for the congregation just as we utter prayer. Because, if we for one moment adopt the practice of congregational singing from books, we may just as reasonably adopt the practice of praying from books. And where there is a union in the utterance of those hymns that are found in books, so there may be union in the utterance of prayers found in books, too. And I hope that we may keep the position that we do not want to admit any books into our congregational worship except that one Book, the Holy Scriptures of truth; for I do believe and quite unite in the view that the Holy Spirit does point out and does stir the minds of brethren and sisters at times to read portions of Holy Writ which may be helpful to the congregation at the time. But, my dear friends, this is a Book that we can have no question about as to its authority or the power of what is therein. But when we come to accept the utterances of those who have written hymns and other songs, which may be truly

under the influence of the Holy Spirit, we bring in an element which will bring to us the point that we may not be able to unite on the authority of such writings. I am positive in this, that there are many sermons written and printed under the leading of the Spirit of God according to the comprehension of those who write; but just as soon as I would take the hymn-book so would I take the prose writing and offer it to the congregation, while we would find that if we were to follow it it would lead to confusion; whereas, in the Scriptures of truth, there can be no question but that it is the written word of God for His people from generation to generation. Therefore I plead for the good practice hitherto acknowledged, and that whether I travel in America or whether I travel in Europe or in Asia or in Africa, wherever there is a meeting for public worship of the Society of Friends, I may expect the one method to be pursued in accordance with that which we have hitherto recognized as the views held by Friends of the immediate teaching and guidance of the Holy Spirit in these exercises. And, my dear friends, it is not to me merely the establishment of a principle, but I look also to that which other practices tend to. We see even now the development of this system growing in some parts amongst us, that two or three may be set forth in front of the congregation to lead the singing, to point even to the tune that it is to be sung in. Ah! friends, I fear that if we turn to these objects we will find that nothing will satisfy until we have the thing done thoroughly, until a choir is established, and then that choir will not be satisfied until we practice singing the praises of God. And, dear friends, let me say that many of the hymns so used are simply prayers set to music. We cannot believe that it needs music to enter the ears of Him in the request we have to put up to Him, for the simplest form of speech is consistent with the teaching of our dear Savior himself who taught us, "Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you; for every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened; or what man is there of you, whom if his son ask bread, will he give him a stone? or if he ask an egg, will he give him a scorpion? If ye then being evil know how to give good gifts unto your children, how much more will your Heavenly Father give the Holy Spirit to them that ask Him?" Let us be simple in our requests.

As our blessed Savior has drawn this example between the children and the parent, we do not expect our children to come singing their requests to us, but simply asking, and in love to them we give in response to their needs.

JOSEPH BEVAN BRAITHWAITE, of London Y. M.: I feel very tenderly desirous that we may humbly recognize the glorious truth which lies at the base of our congregational worship. I am not now speaking of mission meetings, or other efforts for the gathering in of outcasts from the highways and hedges; I am speaking of meetings for congregational worship, on the basis of a living faith in the Lord Jesus Christ. And it is a very glorious truth. We are the only people that I am aware of who have the courage to meet in congregational worship without arranging for the presence of an archbishop, bishop, priest, or outward minister. Now I have heard of such cases in England, and they have occurred not unfrequently, where a congregation has been in the habit of meeting, and on occasions when the clergyman or minister is ill or absent, it may be on account of a storm, or any other circumstance, that the congregation shall go away again, thereby abdicating one of the most precious privileges of the believers in Christ Jesus, practically saying, "Although the Lord Jesus Christ is the one sacrifice and mediator, we cannot worship Him unless our priest or minister be present to lead the outward service." If I have understood the principles and usages of the Society of Friends, we utter a most earnest disclaimer against any such assumption. Thou, whosoever thou art, in thy poverty, in thy brokenness of spirit, the door is open once for all, and needs no fellow creature to open it for thee. Thou canst begin in thy brokenness of spirit humbly before God to enter into the holiest, by the blood of Jesus, although there be no clergymen, bishop, archbishop, or any one called an outward minister, to begin to lead an outward worship. I say this is a noble testimony, that the Lord Jesus Christ, as He is sufficient as a sacrifice, so He is no less sufficient as our Mediator and Intercessor. Through Him alone, without the necessity for any inferior instrumentality, we have access by one Spirit unto the Father. I say this is a precious truth, worth preserving, worth testifying of, a most precious testimony in the midst of the churches around us.

And, my dear friends, what a privilege it is to believe also

in the reality of the immediate, direct teaching of the Spirit of God, that that teaching is not dependent upon outward ordinances or upon the presence of an outward minister. Many a time when I have felt it a duty to invite my fellow countrymen to attend a meeting, I have told them that they are not to suppose that that meeting for worship depended upon my presence. And so it is that we are encouraged and invited to maintain the precious truth of the reality of the being, presence, and work of the Spirit of God, and that it is that blessed Spirit who convinces of sin and testifies of Jesus, and brings the stricken and contrite heart not only to see the depth of its transgressions, but to behold the Lamb of God, which taketh away the sin of the world. I understand there will be a further opportunity upon the subject of ministry. If so, I may, possibly, defer entering more fully upon that subject, but all this is in entire harmony with the blessed work of the Holy Spirit. We know these usages of congregational worship give an opportunity for the immediate work of the blessed Spirit, for a realizing of a sense of our dependence upon the infinite, unseen, but ever present God; and no less an opportunity for the exercise of spiritual gifts, gathering unto Jesus, testifying of His precious truth, and uniting humble hearts in the precious offerings of thanksgiving and praise. My beloved mother, by beloved parents, were too well acquainted with that terrible scourge which passed over this religious society, but was by no means limited to it. When my dear parents were in the United States, twelve out of thirteen Congregational or Presbyterian churches in the city of Boston passed over to Unitarianism. Do not suppose, my dear friends, that our views lead to Unitarianism. It is the absence of understanding, ignorance of the Holy Scriptures, and the deceitfulness of the Prince of the power of the air, against which the church has to watch from age to age; and I deeply feel that all these precious testimonies to the Lord Jesus Christ are only to be maintained in an intelligent consciousness of that glorious progress of the revelation of God which we find in Holy Scriptures, — a regular progress from type to anti-type, from things carnal to things spiritual, from earth to heaven. That was a definite progress through the Old Testament to the New, but man's progress has been a progress of retrogression throughout the history of the professing church for many ages, a continued going

back from the anti-type to the type, from the spiritual to the carnal, from Christ to man. And I do feel very earnestly the unspeakable importance of having our members properly educated, trained, and enlightened; not in a system of spiritual babyism, bringing them into a dependence upon human teachers, but thoroughly trained and disciplined to wait in humble tenderness and believing faith upon the convictions of the blessed Spirit, trained in a continued looking unto Jesus, a continued resting in His love, that God in all things may be glorified by Jesus Christ. And do not let us be discouraged. The more spiritual our profession, the more real our understanding of these things, the more clear may at times appear some of the problems which have to be solved in connection with the church's life. And as we give ourselves up to the guidance and government of the great Shepherd of the flock, He leads His people on safely; with Him is counsel and sound wisdom. I rest in His love, and commit our church with all our solicitudes concerning her, to the guidance, care, and loving faithfulness of that Lord and Redeemer who gave himself for us, that we might be His people, to serve Him faithfully, and to show forth His grace in the midst of this our earthly pilgrimage, and to bring us at last to that blessed rest where the redeemed shall see eye to eye, and all their aspirations for a union of holiness and perfected love shall be satisfied forever.

MARY S. THOMAS, of Baltimore Y. M.: I should like to say a few words in regard to some practical way of so conducting our meetings for worship, that they shall be effectual for the conversion of sinners that come to them. I suppose it is hardly likely that there is any one meeting for worship held in which there are no sinners. I will take that back, and say that in a meeting of ministry and oversight I do not believe there are any unconverted people. But in all meetings for worship, generally speaking, there are some sinners. I want to suggest a few methods and thoughts. When we come together in our meetings for worship on the basis of silence, which is the true basis of meetings for worship, there should be something done in that silence by the Lord's children. Not that we ought to come to Him and ask Him to bless us. We ought not to wait to come to the meeting to be blessed and then take half the meeting before we are ready to serve the Lord. Let us go to

the meeting in a state of nearness to the Lord, and then when we get there we have definite work to do right at the first, in the moments of silence, whether long or short. I think the Lord's children ought to be united in asking that in that meeting the truths of the Gospel may be so spoken that it may reach the sinners who are sitting there. Not that it shall be after two or three weeks, but in that special meeting that there may come from the Lord the power of the Spirit preparing the hearts of sinners for the message of the glad tidings of salvation. Then I think that in the service of the meeting while any one is preaching others ought to be listening and asking at the same time that the Lord will bless the preacher. I know perfectly well from my own experience how much help has come to me personally from knowing that there were some in that meeting that were specially praying when I was speaking, under circumstances that were really of great difficulty, where there was an objection to the Gospel, I have felt the power of the Lord coming into me. And when with a special desire, when some have been speaking in a laboring way, I have gone to praying for them, knowing that the Lord wanted them to speak with power, power has come to them also. I have often been reminded of what a man said in one of our missionary meetings: "We want to pray for definite things, and not too long, because we are not to be heard for our much speaking." Then as to the conclusion of the meeting, I think that is a very important time. I do believe that in all our meetings for worship there should be some means devised suitable for holding the members after conversion. I have known of meetings where a twenty minutes' after-meeting was held in another room for prayer and praise. That has been very helpful.

BARNABAS C. HOBBS, of Western Y. M.: I think that we will find the real status of this question will lie in what people think. What thinkest thou of Christ? That is the beginning of the thing, and every man will worship according to his ideas of his Father in Heaven. Hence, we will all see our relation to this question in our proper instruction in the offices of the Father, Son and Holy Spirit; how the access to God is reached through the death of the Son; so our prayers may come up to the Lord in the way He has opened for us, and hence we are dependent in our access upon Him.

Christ is all and Christ is everything. And the way of access to God must be through the Son and by the help of the Eternal Spirit. Hence, the offices of the three. Therefore, the question ought to be seen as centering at once upon the character of the Father, Son and Holy Spirit, and what we think about Him, what ideas we have of God, of His holiness, of His purity, of His love and of His retribution to those that rebel against Him. There is, then, the whole secret of what worship will be in any man. It is found in what he thinks about Christ, what he thinks about the necessity of his looking up to his Father in Heaven. With every man, then, in a congregation the object of his worship must turn upon his thoughts about these things, and will depend upon what he thinks of his relation to the Almighty and of the relation of the Almighty to him. I want us to see, then, how sound doctrine comes into this matter and how important it is that we shall first learn the character of God and how to approach Him, the solemnity of all these great exercises and of approach unto the Almighty, and how much is involved in it for truthful worship, and then how important it is that we get these ideas, if we can, impressed upon the minds of our children and upon our neighbors and upon everybody. We get the whole thing brought out in the thought that God is a Spirit. Can we take it in? And God's Spirit is a powerful Spirit. By His Spirit He created the universe and garnished the heavens. No limit to His power; He is omnipotent, and whoever worships Him must worship Him in spirit and in truth. We cannot please God without approaching Him right and thinking of Him right and honoring Him in our approaches. If we do not do it right, then it is something to be pardoned, rather than to be pleased with. Then how much of worship there is that is superficial when it is not in harmony with correct ideas of the Almighty. How much there is for God to pardon. I hope we will take that home with us and think about it. All these questions lie in a correct and sound theology, in a sound knowledge of the Almighty, in a sound knowledge of how we shall approach Him, of our dependence upon Him and the need of salvation, the correct understanding of all these matters. There is the difficulty in the manners and customs of the different congregations of the peoples of the earth.

MARY JANE WEAVER, of New York Y. M. : I remember that the condition is this: we are to lift up Christ and the Spirit is to draw men unto Him. I believe that sinners are converted through the preaching of the Gospel. I can understand how believers can come together and have a time of refreshment from the presence of the Lord in silence, but I have yet to get into an experience where, if there are unconverted persons in the room and nobody else is called of the Lord to deliver the story of salvation, I can be comfortable and be silent. Somehow I cannot help it; the Lord does not let me be happy to keep still myself, unless somebody else is speaking. I believe if we were to go through the length and breadth of our church and look carefully into the condition of the meetings, we should find where the Gospel is preached in its purity and in its simplicity, and where it is brought right down to the people so they are able to understand what is said, sinners are attracted to the meetings, are converted unto Christ and the cause of Christ has prospered. I know of some meetings where there is very little preaching, and I see very few people going to those meetings. I think we must wake up to the fact that the world is to be converted through the preaching of the Gospel. It does not do simply to send Bibles to the heathen, we must send men and women to preach the Gospel, to live it out in the presence of the unconverted and tell the story. I never heard of a mute being sent with Bibles to the unconverted, and I do not believe that God blesses in large measure that kind of service to the salvation of souls. I hope you will understand me. I enjoy very much indeed a silent meeting, long seasons of silence in a meeting where everybody is converted, where the Lord's children are gathered, but I cannot enjoy a meeting where it is all or mostly silence where unconverted people are gathered, and I do not find many unconverted people in such meetings. I am wonderfully interested in this particular and with regard to our work in this line. I remember when Paul went over into Macedonia he went over expecting to preach. He not only believed that the Lord would have him go, but that the Lord would have him preach the Gospel; and I remember in one of the epistles, when he asked those to whom he wrote to pray for him, that his desire was very definite, "that utterance may come to me that I may open my mouth boldly, that I may speak as I ought to speak." And if the ministers were asking brothers and sisters to pray

for them in this way, and the church was supporting them in this way, we would have better results in this work. What we need to wake up to as a church is this, and it is important. If we succeed in our mission in the world and go preaching the Gospel, we must wake up to the fact that God wants the Gospel preached.

ISOM P. WOOTON, of Iowa Y. M.: I will just say with the explanation of the chairman of our committee that brought this before us, that the subject relates to meetings for worship—our established meetings—that I cannot find any distinction anywhere that I dare recognize between one meeting and another meeting as to the relation of itself to God and to the hearts of the people met together. The fact is very clear before me that the Father is, through this human relation on earth here, seeking in gathered assemblies or in individual persons those that are ready to worship Him in spirit and in truth. And wherever He can find people together, or an individual alone, who are ready to worship Him in spirit and in truth He is ready to confer upon them the inspiration by which they will be empowered to do that to the glory of God; so that as individuals meet together for worship, God is present and His power is manifest on the basis of the relation of those hearts gathered together, on the ground of whether they seek to worship Him in that way. As I go into a meeting of our own Society I can go in there day after day and find individuals taking certain regular seats in the meeting. I find no objection to it at all. I recognize that the seating of the people has much to do with the worship, because if the meeting has been used to sitting in one way and then some person leaves his seat and takes a place back in the meeting it has a very sad effect in the interest of the meeting until it is explained. So there is a consistency in the order of gathering the people together. And this goes through the relations of the meeting. Now the true order, which has been indicated in the very wise remarks that have been presented here this evening on the basis of spiritual worship, the wise order, is found when people gather together, gather in the name of the Lord Jesus Christ with no set regulation as to what shall be the order of the meeting, leaving that wholly in the hands of the Lord. And when that is done it becomes the duty of every individual one that we worship Him in spirit and in truth, and seek the guidance of the Spirit.

And if, in the guidance of that Spirit, an individual is called upon to lead the meeting in directing the service of the meeting, which shall be entered into heartily and spiritually with the membership, and the hearts of the people are under the same guidance, there is in that meeting a supreme guidance which the Lord directs. For it is evident to my mind that God is with those He has put there in relation to the preaching of the Gospel and also to gifts and everything which shall conspire to the instruction of the church. I say, then, if the Lord directs an individual to take charge of the meeting, and he does it as best he may, there can be no wrong in his holding that meeting under the direction of the Lord, and he is the servant of God under the Spirit to direct it according to the highest interest of the church on that occasion. Now, that may be manifest in preaching, or it may be manifest in others leading in praise, and as individuals lead in prayer and the blessing of the Lord settles down upon that meeting, dare anybody say that is not of the Lord? These things have been too much before us in our work to be ready to say doubtfully, "I do not know whether the Lord leads in that or not." God's blessing in the revival of the church has come, and I might say most evidently in those efforts where individuals have been put forth by the Head of the church to direct the service of the church under God's own appointment. When we take these subjects into consideration, we have always to consider the human side of the question. God has implanted in His church the order of its arrangement as well as the power of His divine grace.

WILLIAM G. HUBBARD, of Ohio Y. M.: I want to express myself a little further in the same line that we have just heard. Might we say that not only do we worship the Lord in spirit, but we use forms? There may be worship in the lifting up of a hand or of hands, as Paul exhorts that we pray lifting up holy hands without wrath and doubting. There may be worship in the act of a bowed head. The word worship often signifies an act or a posture. When John saw the angel he fell down before him to worship him, by that means indicating or signifying his act of worship. The angel said to him, "See thou do it not." So that we must not on one hand conclude that there is no worship in a form, and endeavor to exclude all forms. Now, in teaching the children

reverence of deportment, we cannot get along without some form. I know of one Friend who, when the family gathers around the table, places his hands reverently on the edge of the table, and, before he bows his head, looks around to see if there are five pairs of little hands reverently placed upon the edge of the table, and then the heads are bowed to thank the Heavenly Father for the food. Now, the children are taught worship of God by the position of the hand, and so in all our meetings we must have more or less of form—just as little form as necessary, not too much. Do not let the form get in the way of the spirit, that is all. Let us have things equally balanced.

Now, with reference to the conducting of our meetings, preaching, prayer and singing ought to be done under the guidance of the Spirit. I do not agree, by any means, with some remarks I have heard this evening on the subject of singing. While I would kindly differ, my experience has been very different, and I have had, perhaps, as large an experience, though a young man, as any one present, for I sang, as I felt God required me to, the first song I ever heard sung in a Friends' meeting, and I have known of conversion as the result of the singing of a hymn. I find that congregational singing is commanded about a hundred times in the Old Testament. I find that congregational singing is allowed, and they sang congregationally in the presence of the Lord Jesus, when the disciples "sang a hymn and they went out." So I think we ought to guard against these extremes. In the singing of the hymn, "Jesus, lover of my soul, let me to thy bosom fly", which some Friend started this evening, I felt the same prayer in my heart, and I joined with him, and others felt the same and joined in it, and I believe it was in the power of the Spirit. I think if we were under the influence of the Spirit, there would not be many who would not join in the ascription of praise in such a way as that. I call attention to this fact, that all the writers of the New Testament except Jude speak of singing, and none of them condemn it. And in the early history of the Society of Friends, when singing was allowed, and George Fox says, speaking of one meeting, that many joined therein, indicating that when singing was allowed in the Society it was prosperous: and later on, when singing was discarded, the prosperity almost died out; and later on, when singing was introduced, it seemed

again a revival of the work. We find it is very helpful to make use of all the sweet hymns of praise that have been written by men and women, as God has put the beautiful words of the Gospel into forms of poetry and song. So I hope that this Conference will not discourage or discard the use of hymns in our meetings, although, of course, it ought to be well guarded.

DR. JAMES CARY THOMAS, of Baltimore Y. M. : I want to say that a meeting for worship is not an end in itself. It is simply a means to an end. That means is to be used by the church, not simply by the ministry, but by the church, and if the church is alive to the fact that we have a blessed means of grace to ourselves and others put in our power, we would be led to adopt the means which will effect the end, and that is the edification of believers and the conversion of sinners. It has helped me to regard every meeting of worship that I go to as a means put in my power to do something for the Lord Jesus Christ in that meeting. I have heard of people going to church and sitting down and going to sleep. We must have something like singing to stir them up and wake them up. I say if the church is in such a condition as that, the sooner that church is on its knees before God, together recognizing the Headship of Christ first, and then that this meeting is an opportunity for us to exercise the spiritual gifts for the members of that meeting, the better it is for that church. Dear friends, our days are passing, we have but a very few more meetings for worship to go to, and they are the blessed means put in our power for every one that is converted, and desires the salvation of souls, to exercise the gifts in those meetings when they come together, to recognize and honor the presence of the Lord, and hold Him up so that everybody may see that He is there, and let them know His power to save, and let them know His power to teach, His power to redeem, and His power to lead us forward, to make us stronger and better, and then I think we may leave the means to be used at the time to the direction of the Lord Himself and His blessed Spirit.

DAVID B. UPDEGRAFF, of Ohio Y. M. : I rejoice to believe and to be very sure that upon all of the fundamentals concerning religious worship, we are thoroughly agreed. We, as

Friends, believe first of all in spiritual worship, and we believe in spiritual worship because we are spiritual men. There is nobody who can understand what spiritual worship is who has not become converted to God and become a spiritual man. There is a worship in the letter, there is a worship this side of spiritual worship by a great number of people who have no testimony of God's spirit in their hearts that they have ever been converted or known their sins forgiven, and until we reach that standpoint we cannot know or understand what true spiritual worship means. Well then, we believe in that, and believing in that, we believe in the Headship of the Lord Jesus Christ, who has eclipsed in our minds and to our understanding, all men. We have been blessed and helped by instrumentalities and by those it may be who stand in the relation to us of our spiritual fathers, but when brought to the Lord Jesus Christ, we do as the disciples of John did, bid farewell to those spiritual fathers, and we are glad to go alone with Jesus and sit at His feet and talk with Him. This testimony then of the Spirit of God, that we have been born again and know the remission of our sins, is the first necessity of spiritual worship. This becomes the spirit of praise and thanksgiving to God. No man can know that he is born again, no man can realize the evidence of the Spirit in his own soul, that he loves the Lord Jesus Christ and has been delivered from the power of darkness and of hell, but what wants to praise Jesus. Now, the natural expression of a full heart is out of the mouth. From the abundance of the heart the mouth will speak, and it is the law of the spiritual nature as inevitable as any natural law. Hence, we find in the Scripture provision made for the singing of hymns and the speaking to one another in psalms and hymns and spiritual songs, and for the performance of every duty prescribed in the Word of God. So if a man waits upon God for ability to perform any duty that is prescribed in the Word of God, he will be sure not to be disappointed.

Just a word as to mode. How shall it be conducted? Well, beloved, I think this: that if we are barred, as we are, conscientiously barred, from leaning upon any human contrivance for the guidance of men, there will be no trouble, and so far as I know my own conscience, I have not been guilty ever since I preached the Gospel of Jesus Christ. And when I say this I do not preclude those apparent promptings of the Holy

Spirit that may lead me at times into the impression, probably, that such a brother should occupy the time, and give him encouragement probably, just as will be done to-morrow morning when somewhere our beloved friend, J. Bevan Braithwaite, will be placed at the head of a meeting and everybody will understand just what it means—I say I do not preclude that; but I do not propose to do that by any manner of means except as I believe I am prompted thereto by the Spirit of God. So, whatever may be the appearance to human eyes, I plant myself upon the proposition as a servant of God that I will look to the Lord Jesus for the arrangement of that meeting, whether it be before the meeting or at the time. So I say that in all this I am sure we are agreed in sentiment, and I delight to dwell upon these fundamental points that bring us to the cross of Jesus Christ, for He has the place. As we are gathered about the person of the blessed Jesus, that is the place of the communion and fellowship with him. I remember the first communion season, if you choose to call it so, when the Israelites were assembled about the body of the lamb that had been slain; the blood was upon the door-posts and all preparation had been made and they were gathered about that roast lamb, and it was in fellowship that they sat and partook of that lamb and were sheltered by the blood. And so we, sheltered by the blood of Jesus, are gathered about the person of the Lord Jesus. Not about doctrines and documents, they will never unify the church, but about the person of the Lord Jesus we can meet, and, as we partake of His broken body and shed blood, we can realize that one is our Master, even Christ, and all we are brethren. As to our mode then, I say simply this, that as we cannot prescribe or prearrange upon the positive side, no more can we upon the negative side, declaring what shall not be done. I am forbidden by consistency with my previously declared position to prearrange against the promptings or movements of the Holy Ghost, whether it be in song or prayer or testimony or giving direction to the meeting. So I leave myself free to be led by the blessed Spirit according to the occasion, and, oh, I have praised God many a time for His condescension in preparing to meet the needs of the meeting. How often the Spirit leads into meditation and silent waiting and prayer before Him, and how sweet and precious is that exercise when it is vitalized by the Holy Ghost and not merely observed as a matter of form. But when sinners are

present, or those that need instruction or leading out of the spiritual babyhood, of which I have heard so much, and out of which I so much desire to come and to lead people, I say that the Holy Ghost is present as the leader of His people and as the director not only in the essence but in the doctrine of what shall be explained and declared, setting forth all the detail of the service so that his children will be enabled to walk forward in the love and power of Jesus as simply as little children. I can find no way for drawing a line of distinction between meetings for worship. I remember one time when we assembled in our regular Fourth-day meeting, as a regular day, and I was just supposing that we would have one of those quiet, solemn times when there would be no special call for any particular service, being on a Fourth-day and a very busy time of the year. However, I soon felt myself quickened to engage in some service, I did not know what. Pretty soon testimony began to come from one and another of the Friends all around, and songs and hymns. There arose in the back part of the church—it was a very small congregation—a man who said: "I dropped in here to-day, and very unexpectedly God has met me here, and I want you to pray for me;" and tears were in his eyes, and, trembling from head to foot, the poor man stood there a moment irresolute, not knowing what to do. I moved from my place right down by his side, and said, "Brother, won't you kneel right down here?" and he did so, and I asked the brethren to join us in prayer, and there was not a man, woman or child on their seats; and in five minutes that man was pouring out his own soul before God in a broken heart and spirit, and soon he was rejoicing with us. God knew about his coming; we did not; and God led us in His own beautiful way for the accomplishment of His purpose in the salvation of his soul. Glory be to His name.

JANE B. VOTAW, of Iowa Y. M.: I just wanted to bring up one text of Scripture that has not been alluded to here to-night, and ask what we would do with it, which says, Forget not to assemble together and exhort one another. I have wondered how we could exhort one another in silence. It seems to me that means we should encourage and exhort one another to hold fast the faith; and I believe as we meet together in the power of God, as George Fox said we ought to meet together, we will find that He is in our midst to bless.

And I believe, too, that where we come together this way in the power of God, as we are led by the Spirit, which I firmly believe in, our meetings will almost every time be opened with prayer and closed with praise. And I believe if there are sinners present, there will be something said and done in some way or other that those will be pointed to the Lamb of God in some way or other. I have been in silent meetings. I was raised in a silent meeting. I was raised in a meeting where they have sat silent for an hour, and I do not remember of ever seeing one soul brought into the fold of Christ. I am not reflecting on our fathers, because they lived in their day and generation; but I praise the Lord for what my mother told me; she said that we younger ones were brought out into a larger blessing. "We did the best we could in our day", she said; and I believe to-day their efforts are being answered, and many of our children are rising up and calling them blessed.

How many times are we taught in the Psalms to praise God with a loud voice. What does that mean? I cannot understand anything but the plain language, and it says, "Praise God with a loud voice." May God help us to praise Him with a loud voice, or in silence; any way at all that God leads us. I believe we can come together and praise God in a living silence, and I praise God for this living silence, because we can hold such sweet communion between God and ourselves in this silence; but God forbid we should get into a form of silence.

RUTH S. MURRAY, of New England Y. M.: I have only a thought upon my mind, and that is that as in the days of old, when the Savior spoke to the man, "According to thy faith be it unto the," so it seems to me that according to our faith in regard to our meetings, so will they be: and if we come to the meetings with a heart full as we have heard this evening, in a prayerful condition, full of yearnings for those who need help, full of yearnings for our own souls, feeling that we are coming into the presence of our King who is the head of the church, and expecting to receive a blessing from Him and guidance from Him, He will be sufficient for every emergency, for it is His work and not our own, and He will guide us as we heard in regard to this meeting of which David B. Updegraff just spoke, where He guided

them in the right way. He will guide us all if we will only trust Him. And so I want us to trust our God, really, livingly, lovingly trust the Head of the church.

And then there is just one more thing I want us in our meetings to remember, that the Holy Spirit of our God is very easily grieved, and let us beware of letting in any criticising or judging spirit which would hinder the free course of His Holy Spirit, and bring death and darkness to our own souls, and hinder the work of Christ in the church. So let us come expecting to be blessed, praying for the instruments whom the Lord may use that they may be helped to give His message in such a powerful way as may bring conviction, praying for those who need the truth that their hearts may be open to receive it, and above all things keeping free our own hearts from criticising or judging thoughts of the service performed.

MARY C. WOODY, of North Carolina Y. M. : I only want to allude to an expression which has been made by one or two speakers, that if there were no persons in the meeting who had not been converted, the meeting would probably be silent. Perhaps that was not the intent, but at least the hint has been thrown out in that way, as though the end of preaching the Gospel was only the conversion of sinners. That is only the beginning of the work. There is a vast amount of work to be done after that. In every meeting the believers are to be edified. The best of the people, those who have heard God's truth so long, need the preached word to give them courage to hold up their hands. They come into a state of discouragement. I only allude to it. It is not necessary to continue the remark; but I did not feel quite satisfied to leave it with the impression that had been given, though not meant.

BENJAMIN TRUEBLOOD, of Iowa Y. M. : I want to say in this connection, that there is a very important point to be remembered in the fact that the nature of the gift to be exercised in a meeting for worship, determines very largely the form of the exercise. Now in prayer, from the very nature of the case almost, the form is that of reverence, an attitude of reverence; and in prayer, if the congregation have entered into it—and our brother from Dublin used the expression,

“congregational prayer”—it may be very suitably closed on the part of one or more, or a dozen or more of the audience, by an Amen in unison, or it may not, as the case may be. When the gift of preaching is being exercised, every mind in the audience is attent. There is a form that is necessarily assumed by the nature of the gift in exercise, and a preacher would feel very much as though he were under the wrong exercise of his gift if every head were bowed and every eye closed in an occasion like that. I say that much because I know everybody will agree with me that far. I want to say another thing which I would not say but for the peculiar circumstances of this Conference. The gift of song is a peculiar gift in its very nature, and therefore susceptible of two peculiar kinds of exercise. In the first place, the singing of hymns or songs is an art, and no one can sing, in the true sense of the word *sing*, except as it is a purely spiritual exercise, without in some manner, through the hearing of hymns or through the learning of them and the learning of music itself, becoming capable of singing a hymn in that sense of the term. So the very nature of the gift determines, to a certain extent, the manner in which it will be introduced, the manner in which it will be exercised on all occasions. Now, because many voices may join in a melody or in the deeper music of a harmony, in the very nature of the art, it follows therefore, that a congregation in congregational singing, as in congregational prayer, may, under the guidance of the spirit, in perfect liberty and perfect harmony, join with the one who is led to lead in the singing. To my mind this is as clear a proposition as any can be: that the nature of the gift determines the form of the exercise. I admit and always say that the gift of singing, being that with which there is connected not only in some sense the greatest spiritual profit, but the greatest emotional and spiritual delight, is therefore the most dangerous of gifts put into the hands of the church, and therefore needs to be guided by the spirit of God's grace, and at least needs to be guided with a very careful heart under the guidance of God's spirit. But the fact of its being this lofty gift and susceptible of this abuse, must not lead to the conclusion that it must therefore be thrown away. We might just as well throw away preaching or praying, because hundreds of men have preached sermons in which there was no power of the Spirit, and many persons have prayed prayers in which there was no

exercise of the gift of the Spirit at all. I therefore rose to say that there might be in a true Quaker meeting, the exercise of the gift of song, either by an individual, or if the Lord's Spirit leads in that way, by many individuals joining in it. That is the true theory of it, that is the true practice of it; that is, both theory and practice joined together; and I have to say to this Conference, as I have believed for years, that under this guidance and leading, and always kept there, and with the idea of abuse on the one hand, and of neglect on the other, it may be used very profitably in a true Friends' meeting to the glory of God, and to the comfort and edification of Christian believers. And I hesitate to have it said, and we cannot say in loyalty to what I believe to be the true theoretical and practical exposition of Quakerism, and I am not willing that the voice of this Conference should go, that what I call congregational singing in that sense cannot be entered into. It is as true an exercise as congregational prayer, and the only question is whether it is under the guidance of the Spirit of God.

JAMES N. RICHARDSON, of Dublin Y. M.: My heart has been much engaged in this subject of the right holding of our meetings for worship, for I look upon it as vital to the Society of Friends. And whilst I have listened with great interest to the different speakers that we have heard, I have been reminded again and again of what our fore-elder, George Fox, left us, "Hold all your meetings in the power of God." Beloved friends, if our meetings are held in the power of God, I have no fear for the result of them. I did rejoice at one remark particularly that President Trueblood made with regard to the singing. It is not for us to decide, but to allow the Lord by His own Spirit to direct, and, dear friends, I want to say in honesty, let us be careful that it is the guidance of the Spirit. If it is in and under the guidance of the Lord's Spirit I have no fear of the meeting. I believe, as it is often said in our country, and perhaps it may be here in some of your meetings, our meetings for worship are very much what we make them. And I did rejoice at some remarks that were made as to the manner in which we are to come to our meetings for worship. If we come to our meetings for worship in a prayerful spirit, and those of us who feel that we have a commission of the Lord are sitting at the head of the meeting,

very much will depend upon the position that we take there, whether as we sit there we are sitting under the power of the Holy Spirit, humble as in and under that power, and the question going up to God, "Lord, what wilt Thou have me to do?" Oh, my dear friends, I have thought as I have sat here, many of us who are present to-day will soon have passed from the scene of life here, and what we want above all is, or at least it is in my heart, that this Conference may result in something for those who are to follow us. Some of us who have loved the Society that we have been born and brought up in do not want to say anything now that will be of disadvantage to the Society we have so long loved, when our heads are brought low. To be honest to my own convictions I must say I believe that in meetings, no matter what they are, if they are for the church, for the edification of the believer, and even for church affairs, we need to sit there reverently, as under the power of God. I do not believe there will be any need for our showing any lightness in the meeting when we remember that Jesus is here. And, beloved friends, whom do we go to meet when we go to meeting? We go to meet Jesus, whom we acknowledge to be our only Leader, our only Head, our only Guide, that blessed Spirit according to His own promise, If I go away I will send Him to you, that He may abide with you forever. And, beloved friends, may our meetings be held in and under the power of God, and although to some of us song may not be palatable, yet to me I believe that it will never do any harm if it is under the direction of the Lord's Holy Spirit. And now, dear friends, this is a subject which I feel to be, as I have already said, of vital importance to this religious body as a separate section of the Christian church. If we do not hold to these principles that have been spoken of, we may very well verge off to the Methodists or some other denomination; and we will not be known as Quakers unless we are willing to observe and to know that we meet in and under the power of the Lord Jesus Christ, whom we acknowledge above all other persons to be Head over all things to His own church.

DR. HENRY HARTSHORNE, of Philadelphia Y. M.: I have united very fully with what was said to us by our dear friends from across the Atlantic, both what was said by those who spoke first in this meeting and what we have just heard.

I understand them to have given us clearly the basis upon which George Fox and his friends associated together in regard to worship. I am sure, as some of the Friends said, that singing with the Spirit was not excluded from meetings of Friends. It is also sure that silence was never said to be worship; it is simply spoken of as the opportunity for knowing the will of the Lord in His guidance of the spirit of worship. Not a few of us may remember that there was a time when there came to be some excess in our meetings for worship of a tendency toward silence as though it were an object of worship in itself. And there came a time after that which I well remember when there came a discovery of that which had been wanting, that there had not been enough liberty of the Spirit, not enough recognition of the duty of confession, not enough, understand me, of the privilege, in members of the congregation as well as ministers, speaking in public meetings for worship. And we know that when that discovery was made, not rapidly it is true, there came a time of trial to escape from that which was felt to be oppressive and repressive. So we know well how that endeavor has gone on, and especially in meetings that are most familiar to those in this part of the country it may be, until there came to be a very great liberty in all those respects, when song became frequent, when testimony was frequent — very sweet indeed it is to me. I have often been melted almost by the few words said by some humble Christian in the testimony of what Christ has done for him or her. And there came, also, the question of the human side that has been spoken of, the element of human leadership in the conducting of worship. It came to be felt that there was to be work for Christ, that souls must be saved, that we must be diligent in labor; and we know how earnestly and with what great effect many of our members have wrought in revivals and in evangelistic work. I want to say that I am with those who rejoice in this, and am in sympathy with this evangelistic work to the full in its purpose and in its thought and feeling; but looking around us now at the present and looking back and seeing what is new and different from the old way, it does seem to me that not quite yet has the perfect ideal been found, that the human element has come in rather too much in some places, that there has come to be not always enough of what our friend from Dublin has just spoken of, being careful that it is the guidance of the

Holy Spirit; and when song, congregational, or even with one, two or three, so easy and pleasant a thing to do, is frequent and almost constant in some places, I do fear honestly, and lovingly, kindly I would express the apprehension, that perhaps there has not been quite the care that becomes a public or any other meeting for worship of God, that it truly was with the Spirit as well as with the voice. So that I feel like appealing most kindly to those of our friends who are the most thoughtful, it might be said, of the congregations to which you belong that you consider this, that you take home in your minds the testimony of our friends from abroad in regard to what is, and how to recognize and acknowledge in principle, the true basis for worship, and consider whether there has not come to be a loss of power in meetings for worship when there is so little opportunity for waiting reverently and carefully to know what is the mind of the Spirit. I believe that there are times when human leadership may come in rightly under guidance, but I have a fear that it may sometimes be allowed to lapse into the leadership of a human will. That fear is one that ought not to be concealed when it rests in the minds of a few who wish with their whole hearts that the evangelistic work and zeal and life of every kind which belongs to this period of our Society, should go on stronger and stronger, lengthening the cords and strengthening the stakes to make our Society what it ought to be in the hands of Christ for the work of Christ.

JOSEPH STORRS FRY, of London Y. M.: I have listened with very much interest to the discussion which has occupied this evening's sitting, and have been very thankful for much that has been said on this occasion. I think we have great cause for thankfulness at the general tone which has pervaded the meeting during this part of our proceedings and the evident desire on the part of all to contribute their share toward the happy and peaceful solution of some of the questions which have occasioned a little difficulty amongst us in some places.

I thought I might just venture to say that it has often occurred to me in regard to public worship that we must not only consider what might be under some circumstances permissible, or what kind of worship might be acceptable to our Father in Heaven under some circumstances, but what is really

the best arrangement for us to make for conducting divine worship under all the circumstances in which we are actually placed. I rejoice to believe that there is true worship ascending to our Father in Heaven under almost every variety of outward form and circumstance. I do not doubt that from many of the places of worship belonging to Roman Catholics there ascend to God very many evidences and tokens of true prayer and true worship. I cannot doubt that under almost every variety of form there is acceptable worship offered to our Heavenly Father, and, so far from feeling any difficulty in this, I rejoice to feel that it is so, and should feel exceedingly grieved and sad at heart if it were not so. But we are set to consider what is the right course for us to adopt as a church of the Lord Jesus Christ, and in considering this we must consider one another, and I think it may often be right for us to avoid those things which we might feel an individual liberty to adopt for ourselves, but which we are conscious may give offense and trial to our fellow Christians who are associated closely with us in Christian fellowship, and I have longed that this spirit of condescension one with another might prevail with us so that we might be willing to yield somewhat our own preferences and desires for the sake of others. I know the particular forms of service may sometimes be presented to our minds as pressing duties, and I would not desire any to be unfaithful to that which the Lord calls them to, but at the same time I think it is right for us in our association one with another to consider what may be for the well-being of the community with which we are connected, and what may be the best arrangements for us to adopt, remembering our association with the others; and I think this spirit would not hinder any of the true liberty which we enjoy in Jesus Christ, although it might sometimes be the means of exercising a little restraint upon us. I have enjoyed public worship under various forms, but I think I can truly say that upon the whole I have felt the most comfort and satisfaction in those meetings which have been conducted in the simple way in which we have been accustomed to hold them. I do not feel for myself that singing is wrong. I have often enjoyed listening to the singing of others, not having much skill in that way myself. But it does not appear to me that it would, as a general rule, add to the edification or very greatly help our ordinary meetings for worship; but if it be exercised under the immediate putting

forth of the Spirit of God, I would not say that it ought to be withheld, but I would say that those who use such forms of worship should carefully consider whether, upon the whole, it is wise to do so, remembering the feelings of other Friends, who might be somewhat disturbed by them. And I believe that if we were to use rightly and faithfully all the privileges which God has bestowed upon us in the simple form of worship to which we are accustomed, we should find very ample liberty for the exercise of the great variety of spiritual gifts. Are we really using all the gifts which God has bestowed upon us faithfully, within those limits which some of us may feel to be a little narrow? Are we exercising all those gifts faithfully about which there is no difference of opinion amongst us? When that has been exhausted, it might perhaps be time to consider whether further liberty should be allowed. Above all, I am earnestly desirous that our meetings should be conducted in the spirit of which our dear friend, James N. Richardson, has spoken—under the shadow of God's Holy Spirit, in His presence, and with His love shed abroad in our hearts.

I think we ought to take time to remember the case of the young and inexperienced and children. A good deal was said about the converted and unconverted, but we must remember that these expressions do not describe quite accurately all the conditions that are present in our meetings for worship, and I think frequently our meetings would be held to greater profit if those who take part in them, ministers and others, were faithful in prayer, that they might be led into the exercises which might be profitable for the young and inexperienced in our meetings, and those who want the helping hand of the church, and their Christian brothers and sisters; if these exercises were more present to us in all occasions we should meet with greater profit and comfort than we do now on all occasions. Now, dear friends, let us ask our Father in Heaven to give us strength to use the gifts which He has so graciously bestowed upon us, and I do not think we should ever come from our meetings without a blessed sense of the presence of our dear Lord and Savior, Jesus Christ.

GEORGE GRUBB, of Dublin Y. M.: I apprehend from what some Friends have said that in the remarks I made Friends thought I was pleading for silence. I am not plead-

ing for silence as such by any means. I purposely avoided dwelling upon the subject of the ministry of the Gospel because it is a subject that is to come up again. I just wish to say how heartily I endorse the words of the sister who spoke awhile ago. It was entirely in accordance with my feeling.

Conference adjourned.

SECOND - DAY MORNING — 9 O'CLOCK.

(The Clerk reads the record of Seventh-day.)

ISRAEL P. HOLE, of Ohio Y. M.: The record as read does not entirely reflect the action of the Conference of Seventh-day evening. According to my memory, the minute that is appended to the report of the committee, presented Seventh-day evening, was explained by the Chairman of the committee to be presented simply as an example or specimen, but not as a part of the report, and the Chair so ruled that it was not presented for adoption, and consequently the action of the Conference at that time upon the report of the committee did not involve the adoption of the minute that was presented from Indiana Yearly Meeting. I object to the record because of that fact. It is presented upon the minutes as though that was a part of the report that was adopted.

CHAIRMAN: The Business Committee explains that it was not intended to be a part of the report. The Indiana minute was simply offered as a sample of the conclusions of the Yearly Meetings.

ISRAEL P. HOLE, of Ohio Y. M.: I would ask that that record in regard to the minute of Indiana Yearly Meeting be stricken out of the minute of Seventh-day evening, as it was not a part of the action of the meeting, so that the record shall conclude with the statement of the committee that this question is considered closed.

BENJAMIN TRUEBLOOD, of Iowa Y. M.: I think the minute might omit the reference to Indiana Yearly Meeting, and then end with the words: "We therefore advise that the subject be not entered upon or debated at this time." I would

second brother Israel P. Hole's proposition that the objectionable part be stricken out.

DAVID B. UPDEGRAFF, of Ohio Y. M.: I rise to a point of order, and say that all we can do is to amend or correct the record of the Clerk. Something that was included in the report of the committee could not now be changed.

CHARLES BRADY, of London Y. M.: We should have been very glad in the Business Committee if other minutes besides that of the Indiana Yearly Meeting had been available to us. We were shut up to the insertion of this minute from Indiana as a specimen of the others.

ISRAEL P. HOLE, of Ohio Y. M.: I want to say a word of explanation. It is not the intention to enter at all upon any question of change, but that the minutes shall reflect the precise action of the Conference. It will be remembered that when this report was presented and was to be entertained, and a minute of Indiana Yearly Meeting was presented as a part of the report, that President Trueblood explained to the Conference that the intention of the committee was not to present that minute as a part of the report, nor ask the action of the Conference upon it at all, but simply as a matter of explanation or illustration, and the Chair then ruled that that would be the understanding of the Conference. Consequently it took away from the Conference, in considering that report, any possibility of reaching this utterance by way of change or improvement or amendment or discussion. It absolutely took it out of our hands, and now we object that it shall go upon the record as part of the proceedings, when it was clearly taken out of our hands in being presented to the Conference.

CLERK: I think it was an oversight of the Clerk, on re-reading it. I see the clause following says, "They present with this report." If the Clerk had noticed more closely he would have seen that the report stopped at that point. It is evident from the construction of the paper that the latter part is not a part of the report.

WILLIAM G. HUBBARD, of Ohio Y. M.: I would like to

understand whether, by what the Secretary last said, he means to drop out that minute entirely.

CHAIRMAN: Yes, the report of the committee is what was adopted.

WILLIAM G. HUBBARD, of Ohio Y. M.: It seems to me that if the words used by President Trueblood in connection with that report were inserted, then it would give to the outside world a correct representation. I suggest that the words be used, "We give as a sample of these minutes the minute from Indiana."

CALVIN W. PRITCHARD, of Western Y. M.: It seems clear that to leave that part of the record out of the minutes would certainly be to change our action of Seventh-day night. I think that was a part of the record that was made. I am willing that it should stand apart from the report of the committee, but I think it should go upon the minutes as a part of the record of Seventh-day night.

JOSEPH STORRS FRY, of London Y. M.: My understanding of the decision of Seventh-day evening was that the whole report, including that under discussion, was accepted by the Conference. I know the Conference did not pledge itself to adopt the words of the Indiana minute, but at the same time I understood that the report, as a whole, was accepted by the Conference, and if that be stricken out of the report it appears to me we would be varying the conclusion of Seventh-day evening. I think the whole ought to be included in the minutes.

CHAIRMAN: The proposition before the Conference is that of William G. Hubbard, of Ohio, that this minute from Indiana be included and go upon record by saying: "We present as a specimen of these minutes the minute from Indiana." It might be stated: "We present as a specimen of those minutes, but do not recommend action by this Conference upon it."

JOHN B. GARRETT, of Philadelphia Y. M.: It seems to me that it is unnecessary, because the report in itself states

that we present the minute of Indiana as a specimen of the minutes of other Yearly Meetings.

GEORGE GRUBB, of Dublin Y. M. : I do not think there is any difference, but I think the record as brought in should appear in our minutes, and then we make our own minute after recording the minute read.

DR. HENRY HARTSHORNE, of Philadelphia Y. M. : I will state that at the time of preparing this report the committee did not have before them any other minute. Otherwise it is probable that some other minute might have been preferred. Some other minute would, no doubt, have been preferred by many Friends, and since it has been so distinctly stated that the minute was not made a part of the report, it seems a matter of regret that it should appear so upon our record.

CHARLES HUTCHINSON, of Iowa Y. M. : I think the report of the words of the Indiana minute are absolutely necessary, under the circumstances. This conference does not officially know what the circumstances and minutes of the other Yearly Meetings were, and the members of this committee do not know that, and so whatever that may be, it is quite evident that the knowledge and opinion upon which that committee acted and upon which this Conference acted is based upon the words of the Indiana minute. And, therefore, I hold that it would be very informal and indistinct in regard to what our minute was if we omit the exact feature of the action represented by the retention of the words of that minute in the minute of our Conference.

WILLIAM J. HARRISON, of Ohio Y. M. : I concur in the statement of our brother, Joseph Storrs Fry. I think we are wasting precious time over a matter that has little importance in it.

BARNABAS C. HOBBS, of Western Y. M. : This whole question turns upon whether we shall accept the judgment in the case without the evidence upon which the judgment is made up is complete. The appended part is simply the evidence in the case, and hence it is a matter of opinion whether the judgment was made up according to the evidence or not.

ISRAEL P. HOLE, of Ohio Y. M.: The object of the amendment of the minutes was not to make any change in the action the Conference had taken, but that the minutes should definitely state the action that had been taken. And it will be distinctly remembered by all present that from the explanation made by the Chair this part of the report referring to Indiana Yearly Meeting was absolutely taken out of our hands. To report this minute of Indiana as a part of the action of this Conference, I object to it.

BENJAMIN TRUEBLOOD, of Iowa Y. M.: I see from the discussion this morning that there were two understandings of what the Business Committee meant, or rather my explanation of it. The question was submitted by the Chair that on the motion of adoption, the question would be submitted as to whether this conference would adopt that report, making it the affirmation of this Conference that the minute of the Indiana Yearly Meeting was the judgment of this Conference. I rose to my feet to say that the Business Committee did not present it with that intention, that it was simply presented with the report, intended, as I understood it at the time, and I believe every member of the Business Committee understood it, as a part of our report as to the conclusions come to by the different meetings. Nobody will suppose that this Conference adopted that minute.

CHAIRMAN: Will the Conference say that in adopting this report the Conference does not adopt this minute?

BENJAMIN TRUEBLOOD, of Iowa Y. M.: That would be the action of the Conference, but at the same time it was not there on the record.

AUGUSTINE JONES, of New England Y. M.: It is very important what the action of this Conference is, and I hope if we made a wrong record the other night this Conference will re-consider it, and this matter will be put straight, that no man may doubt. And I wish this thing might be returned to the committee to fix it up and to return a report that shall be satisfactory to all. Let it be stated in plain words, so that nobody shall doubt. Therefore, I recommend either that we proceed to re-consider now the action of this Conference the

other evening, and to strike out the Indiana minute and everything pertaining to it, or else let it be referred back to the committee.

WILLIAM G. HUBBARD, of Ohio Y. M.: In addition to the remark of Benjamin Trueblood, I propose the introduction of the following sentence, which, I think, will make very clear just what the action was, not only to ourselves, but to everybody that shall read this report. Write at the bottom of that report, "Note: The Business Committee explain that the minute of the Indiana Yearly Meeting was neither to be adopted nor rejected, but simply given as a sample of the minutes adopted by the Yearly Meetings." If that sentence is inserted in the record nobody in the world can call in question what the action is.

BENJAMIN TRUEBLOOD, of Iowa Y. M.: Will the Chairman please state his wording that he wished added there?

CHAIRMAN: I simply suggest that we should put upon the record that the Conference does not adopt Indiana's minute as the expression of this Conference. It was considered as a sample of the other minutes, and was not adopted by this Conference as the expression of its conclusion.

BENJAMIN TRUEBLOOD, or Iowa Y. M.: That would set the whole matter right.

ROBERT W. DOUGLAS, of Indiana Y. M.: I do not think that will do at all. It will throw a cloud of distrust over the whole thing. I feel that it would be better, under the circumstances, that there shall be no misunderstandings upon this subject, and that this Conference shall say something definite, and not try to dodge any question. If the Conference means what is in that Indiana minute let us refer it back to the committee, and let it come up with something we can endorse and not be ashamed of. I would like to let it go on the same as it is there, omitting the reference to the Indiana minute, but if all that is there is to go into it, I want it reconsidered and go back to the committee, so that we shall have a record that means something.

JOHN T. DORLAND, of Canada Y. M.: I think Augustine Jones' proposition is before the house, and it seems to me an eminently proper one. I do not think there is a fair understanding of the subject, and to leave it in this way I think would not be a settlement of the question. I think that nothing that can be construed into having a double meaning should go down from this Conference. I approve of the proposition laid before the house by Augustine Jones.

MAHALAH JAY, of Indiana Y. M.: It has seemed to me that our action of last Seventh-day evening would be best expressed by bringing in the latter part of that paper as a minute of our Clerk and not as the report, which the committee expressly says it is not. I think we shall get at the sense of the committee and the action of the Conference if we read the first part of the report as has been read, ending with the words "reaffirmations of eight Yearly Meetings on this continent have definitely settled these questions," that being the end of the report, for they say we present *with the report* something. Then let the Clerk say, as part of his record: "The committee present with the report the minute of the Indiana Y. M., which is in substantial agreement with the minutes of the other Yearly Meetings, and they advise that the subject be not entered upon or debated at this time.

THOMAS WHITE FISHER, of Dublin Y. M.: I think, my friends, that we must remember the vast number of persons who are not in this Conference and who do not hear what takes place, and therefore it is essential that there should be no misunderstanding on the part of what goes forth from this Conference. Now, our memories are defective, and we do not very clearly understand even from sitting to sitting what actually was expressed and what actually took place, and therefore, on the whole, I am inclined to believe that the best course out of this would be to adopt the suggestion of our friend, Augustine Jones, to let the committee clearly, calmly and quietly prepare a report that we can accept here. Not that we should accept the hap-hazard suggestions of anyone here, but that the committee may be furnished with those suggestions, and it ought to be calmly, quietly done out of this meeting.

JOHN HENRY DOUGLAS, of Iowa Y. M. : 'I want to know whether this question of the ordinances is to come into this Conference again after the quiet, calm and pleasant settlement of this question the other day. Now, with a question of vital importance before us, if we are to take up this question and return it to the committee to have it brought up here again, I question whether that will be following the right course. I think it would have a bad effect upon us.

BENJAMIN TRUEBLOOD, of Iowa Y. M. : I second Augustine Jones' proposition to reconsider this question.

CHAIRMAN : The report of the committee having been adopted by this Conference, it can not be referred back to the committee without further reconsideration being made by this body. It is proposed that the adoption of this report by the committee be reconsidered.

JOHN HENRY DOUGLAS, of Iowa Y. M. : I am in favor of reading it just as the Clerk read it the other morning.

A FRIEND : I was disposed to think on Seventh-day evening that we had come to a happy conclusion on this matter, but it is very evident to me from this discussion this morning that there is uneasiness in the minds of some of our Friends, and so I think we ought not to evade this question until we leave no question among outside Friends as to what we mean.

ANOTHER FRIEND : In a case of surgery, in an attempt to heal a sore, there is a tendency for it to break out in another place. I believe this is the case here. This question is breaking out invidiously here.

ISOM P. WOOTON, of Iowa Y. M. : I object to returning this matter to the committee.

CALVIN W. PRITCHARD, of Western Y. M. : I am not in favor of the reconsideration of this question.

HANNAH B. TATUM, of Ohio Y. M. : I am in favor of reconsideration.

DRUSILLA WILSON, of Western Y. M.: I am opposed to the reconsideration if we can understand it.

DAVID B. UPDEGRAFF, of Ohio Y. M.: I am opposed to reconsidering.

ROBERT W. DOUGLAS, of Indiana Y. M.: I am in favor of reconsidering the report.

[On further expression, the Chair decides that the prevailing sentiment of this meeting is in favor of reconsideration.]

ISRAEL P. HOLE, of Ohio Y. M.: I move that the matter be referred to the Business Committee.

BENJAMIN TRUEBLOOD, of Iowa Y. M.: I move that we strike out all reference to Indiana Yearly Meeting.

CHAIRMAN: The subject is now before the meeting just as it was when presented by the committee on Seventh-day evening, precisely the same as though we had not adopted the report. It is now competent for this body to take any action upon it that it may see fit.

I understand the proposition of Benjamin Trueblood to be that we strike out from this report all reference to the Indiana minute, and it is seconded.

DR. ELIAS JESSUP, of Iowa Y. M.: I would like to suggest that it will be impossible for us to do that, from the fact that then we have not recorded the report of the committee. In some way, the report of the committee ought to be recorded so that we may know what that report was. If we make a correct report of the proceedings of this meeting on that report, that minute ought to go on the minutes in some way.

A FRIEND: If the report of the committee is reconsidered, and it seems best to drop out a portion of it, it seems to me just to the committee that that report should be committed to that committee, and allow them to strike it out and bring in another report which shall represent the action of the Conference.

CHAIRMAN: Will Benjamin Trueblood accept the amendment?

BENJAMIN TRUEBLOOD, of Iowa Y. M.: If I thought it would be better I would do so, but it seems to me competent for this Conference to strike out any portion, and I move to strike out that portion of the report.

JOHN B. GARRETT, of Philadelphia Y. M.: It seems to me the Chair has erred in saying that the question is before the Conference.

CHAIRMAN: This whole question is on the correction of the record. If, in the work of correcting the record, we see fit to reconsider this and take action, then the record as made will stand, and the record of our reconsideration will stand, but it may be that this Conference will simply correct the record and adopt it as corrected. We have not yet arrived at the question of the adoption of the record as presented by the Clerk. This whole discussion is upon the correction of the record.

JOSEPH STORRS FRY, of London Y. M.: I prefer referring it back to the committee.

BARNABAS C. HOBBS, of Western Y. M.: I propose to make a correction to the motion pending, that instead of not adopting the last part of the report, the motion be that we adopt the first part. To take them separately, the record will have to stay as it is. We cannot reconsider after we adopt the first part and decline to adopt the second part; it is dividing the question.

CHAIRMAN: The amendment is made by Barnabas Hobbs that instead of striking out the latter part of the report we now adopt the first part, which is a proper amendment to that proposition.

The proposition is seconded.

ISRAEL P. HOLE, of Ohio Y. M.: I am opposed to this transaction of taking part of this report by itself unless there

is an opportunity for its amendment. This report with the latter part stricken out does not meet the needs of this Conference. It is good so far as it goes, but it stops there. I am opposed to this tinkering with it now until it goes through the hands of the Business Committee, and I trust as it shall come from them again it will come in such a form as to meet the needs of the Society. As it stands, as a declaration of reaffirmation, if the amendment prevails which has been made by the brother, it will be simply a declaration that these questions are settled, but it will leave our Friends in Ohio, at any rate, an opportunity on both sides to say how it is settled,—and we do not agree. We may set that down for granted, that we shall not agree how that settlement is made, unless you give us a definite and specific statement as to what it says. I do not want to be put off with anything short of that. I favor that the whole matter be referred to the committee, that we may have something that will cover the ground, and leave nothing undone, that we shall not be misunderstood by anybody.

HOWARD NICHOLSON, of Canada Y. M.: Is the motion now before the house to recommit the subject to the committee?

CHAIRMAN: The standing of the question before the house is this: There is a proposition for reconsideration, there is a substitute proposed that we strike out the latter portion of the report, and also an amendment to the substitute that we adopt the first portion of the report. We can take action first upon the amendment and upon the substitute if we proceed in a manner so that we will know just where we are when we get through.

(The Chair, on the expression of the Conference, decides that it is the prevailing opinion that the subject be recommitted to the committee.)

CHAIRMAN: Having taken this action, the report of the Clerk of the proceedings on Seventh-day can now be approved as a record of that meeting. Is the record approved?

(The Chair decides that the record stands approved.)

There is a communication from the Business Committee, as follows: "The Conference having decided that one declaration of Christian doctrine is desirable, we recommend that a committee be appointed to prepare from the established Disciplines and declarations of faith of the different Yearly Meetings a restatement of our Christian belief as a religious Society, and report to a future session of this Conference."

ALLEN JAY, of Indiana Y. M.: I hope that we will decide that question, yes or no, without wasting time.

CLERK: I would like to suggest one addition, that it should say, "from the Disciplines and other sources". It should contain more than what could be found in the Disciplines.

TIMOTHY NICHOLSON, of Indiana Y. M.: I think the Disciplines of all the Yearly Meetings would be full enough.

A FRIEND: It seems to me that it should include other documents of the different Yearly Meetings, such as Epistles, etc.

ALLEN JAY, of Indiana Y. M.: I think it should be taken from any source.

DAVID B. UPDEGRAFF, of Ohio Y. M.: I am in favor of this committee being without any limitation whatever. I am opposed to any restriction in any direction.

A FRIEND: I think the committee ought not to be restricted to anything but the Holy Scriptures, and I think they ought to be restricted to the language of the Holy Scriptures, if anything is going to be stated as a limit.

WILLIAM L. DEAN, of New York Y. M.: I wish to express a strong conviction that in speaking of ourselves we should call ourselves "a branch of the church of Christ," instead of a "Society."

CHAIRMAN: That is not the question before the house.

WILLIAM L. DEAN, of New York Y. M.: I am speaking of the two last words of that report.

CHAIRMAN: That is perfectly proper then.

WILLIAM L. DEAN, of New York Y. M.: I would have the words changed to "The Church of Christ." There are a good many societies that claim to be religious societies, and yet there is no Christ in them whatever, and they do not profess to have it, and I think that we want to be properly represented before the world. We want to represent ourselves as a church of Christ definitely, and not that we are claiming to be a religious Society.

(That modification is accepted by the committee as "our branch of the church of Christ.")

ROBERT W. DOUGLAS, of Indiana Y. M.: Whatever may be said about the "branch of the church of Christ," we must remember that nearly every one of our Yearly Meetings is an incorporated body of the State as the "Society of Friends."

BUSINESS COMMITTEE: I want to state one or two of the reasons that induced the committee to put it in this shape. It must be plain to us that if we are to construct a declaration of faith which will be applicable to this whole Society, we have not time to do it; but the view prevailed with the committee that even in the limited time of the Conference, if it were confined to the restatements of doctrine already issued by the Yearly Meetings, such a declaration which would command pretty general acceptance might possibly be framed. I would like further to say that there may not be another such an opportunity as at present of doing this thing in our experience.

CALVIN W. PRITCHARD, of Western Y. M.: I am in favor of the adoption of the recommendation, but taking away the limitations of the committee as to the sources from which they shall gather it.

BARNABAS C. HOBBS, of Western Y. M.: I very much concur with the proposition as it is now presented. We cannot expect to have a full declaration with the sustaining au-

thorities in the case. It will require a great deal of time and thought and wisdom in the selection and reproducing; but we do need just now as complete a declaration as possible, from authorized enunciations in whatever form, to go out from this Conference. Then, I have been looking forward with great desire that this Conference should put somebody into a position to look to this matter, and at a definite time in the future to bring up, not only a confession of faith that will answer the demands of the whole Society, but the sustaining proof of it, so that in this way it may make a doctrinal book, brought out by the Society of Friends, that will be a satisfactory exposition of our faith and the sustaining arguments in the case. I think it is needed as our standard work on theology. I hope we will never rest until we produce a book of that kind.

MARY W. THOMAS, of Baltimore Y. M.: I think we might remove some of the limitations of this committee by inserting the word "mainly."

GEORGE GRUBB, of Dublin Y. M.: I think the insertion of the word proposed by Mary W. Thomas would meet the case.

JOSEPH STORRS FRY, of London Y. M.: I think the words "founded on" would be sufficient.

A FRIEND: I think the words "in accordance with" might be good.

JOHN HENRY DOUGLAS, of Iowa Y. M.: There is no reference to the Holy Scriptures. This is our creed, always has been, and always will be as long as I stay in the church, and I hope it will not be overlooked. If we are going to formulate declarations of faith upon declarations of faith I do not agree with the movement at all.

ISOM P. WOOTON, of Iowa Y. M.: We certainly must keep it to the test of the word of God.

ALLEN JAY, of Indiana Y. M.: I think our brethren have forgotten that in all these declarations of faith reference is made to texts in the Bible.

ISOM P. WOOTON, of Iowa Y. M. : I would be glad to have it state that these declarations of faith shall be based upon the Bible.

GEORGE GRUBB, of Dublin Y. M. : I shall be quite satisfied to have the words "founded upon the Holy Scriptures" inserted.

A FRIEND : I want to enter my protest to this movement at this time because of the limited time.

FRANCIS W. THOMAS, of Indiana Y. M. : I am in favor of what I understand to be the object of this Conference in this proposition, after speaking directly, definitely or specifically as to the ground upon which it shall rest. The declaration of our faith is already made ; it is completed, there can be no addition, there can be no diminution ; but as to a definition—if we want any qualification—as to the definition of that faith as held by us, that is the point to be guarded ; so if the Conference feels that there is danger, after having made a sufficient and clear allusion in the preceding statement, in any reference to our declarations which have been made, the Conference ought to lay it down as based wholly upon the standard testimony of the Holy Scriptures.

CHAIRMAN : I would ask the Conference if we are not complicating this thing very much ? There is a question before the Conference in regard to the statement on Christian doctrine. Will the Conference unite with the words, that the committee recommend the declaration to be adopted by us as a branch of the church of Christ ?

GEORGE GILLETT, of London Y. M. : I want us to look at this subject well. What will be the next step if we draw up such a declaration ? What will be the next step ? You will send it down to the various Yearly Meetings. Now the risk comes in of whether one or two of those Yearly Meetings should decline to adopt this proposed assimilation of our doctrine, and if so, would it not tend to create differences rather than unity ? I should feel that if we could unite in one statement of doctrine, we should indeed be thankful to the Lord ; but I believe the best course to take would be to recommend

to the various Yearly Meetings represented in this Conference that they consider the question and appoint a committee for the express purpose. If the Yearly Meetings thereafter should be willing to combine for the purpose, we should be on a basis for unity. But taking it up here and sending a formal assimilation of the doctrine of our Books of Discipline down to the Yearly Meetings, with the almost possibility that the declaration, as it stands, would not be accepted by some, my earnest fear is that there would be grave doubt whether we would not work the other way, instead of promoting unity. Are we not aware that the acceptance of the New York Discipline in Canada had a considerable influence in the direction of disunion? and it has seemed to me always a somewhat dangerous thing for us to work downwards in that direction. When we revised our Book of Discipline a few years ago, there was extreme care on the question of doctrine that we should not admit large questions of discussion, but that we should commit it to men in whom we had great confidence; and they were able to bring forth a statement of doctrine that was able to pass the meeting without any great discussion. So, when we looked at it the other evening in its broad aspect, without considering how this might be brought about, I thought this Conference should not hastily take a step in this direction without looking forward to what will be done with that assimilation of doctrine, as I will call it, by our different Yearly Meetings when it is drawn up. It practically comes to disunity if, when thus drawn up, the Yearly Meetings should not endorse it.

BENJAMIN TRUEBLOOD, of Iowa Y. M.: I heartily endorse those remarks. I was opposed in the Business Committee, although I did not insist upon it, to this step. I believe when the question of a Conference of Yearly Meetings has been discussed, this question will naturally come up from the Yearly Meetings, and we can much sooner find a declaration of faith than we can formulate it here.

WILLIAM L. PYLE, of Western Y. M.: I want to express my approbation and approval of the remarks of our brother, Gillett, of London. As I look at it, our declarations of faith in all the Yearly Meetings are the same, and founded upon the express declarations of divine truth, and for the Confer-

ence, as we are now, to submit anything of the kind when our conclusions shall only be advisory at the best, will leave the discussing of the question in our various Yearly Meetings, and hence I think the tendency will be rather to further distraction than to settlement. But from what has been said this morning, I think something will, at an early day, grow out of this, and we will be all practically benefited in the end.

JOSEPH MOORE, of North Carolina Y. M. : I have always been fearful of creeds. They have trammelled churches and trammelled science, trammelled individuals and trammelled states. But I would not look at anything of this kind as properly coming under the name of a creed. Our declarations of faith are not as new as this Conference, and I have no doubt but that on the basis of the simple declarations based on Scripture that are contained in the various Disciplines, a committee might in this Conference even yet give us a simple, concise summary of what we have always believed as based on Scripture, that might help to crystalize this branch of the church and unify us. Not that there is any essential difference in the declarations of faith in our Disciplines, but I think it confesses the idea of a lack of unity among us that the different Yearly Meetings should have different declarations. I think if we could unite on a declaration that did not attempt to cover too many details of doctrine, we would have about the same declaration we have now, but I think it would help us to feel that we have one thought in regard to this matter.

TIMOTHY NICHOLSON, of Indiana Y. M. : I think we ought not to be deterred from doing what we think is best, anticipating that some one, two, three or four Yearly Meetings may not unite. If we can here prepare and send out a declaration of faith, suggesting that it be adopted, and only one Yearly Meeting adopts it, it will be a good thing. Let such adopt it as please, and if all are not prepared to adopt it this year, let them lay it over to another year. I think we might suggest something in the way it is proposed that they would accept.

HANNAH B. TATUM, of Ohio Y. M. : I only wish to say that I can quite unite with the sentiments of our brother, Joseph Moore, and think we might have something in pamphlet

form for general distribution. I think the Society of Friends have felt the want of that for some time. I have felt the want of something that I might hand out to others who do not know what the doctrines of the Society of Friends are; and if we could agree upon something of that kind in this Conference and have it published in pamphlet form, I should be very glad indeed.

DR. JAMES CARY THOMAS, of Baltimore Y. M.: When I came here I shared the views of my friends who have expressed an adverse position to this proposition; but when I come to see the experience and age, and, at the same time, the youth and vigor, of this Conference, and believing that in our Disciplines are the statements which we have been hitherto willing to give to the world as the statement of our doctrine, I feel differently. Not that it should be in the form of a creed. No one has greater objection to a creed than I have on principle. I never expect to believe in one. I think it is a very great mistake to pin people down to the absolute wording. We saw how difficult it was here when the wording of a simple minute was to be decided upon. But I do believe in a statement of doctrine. I never considered it in the light of a creed at all. And I believe, as we have here the books necessary, all the Disciplines are here, a large part of the declarations of the Society of Friends are here, we have here the men most likely to be selected by their Yearly Meetings, that probably never in the history of this church will there be gathered together the present constitution of this Conference. We do not know what may happen to us before we meet again. We may never come together again as we come together to-day. We have the wisdom and experience of the Friends from the other side of the Atlantic, and of the Friends who have borne the heat and burden of the day both from the East and from the West; we have the material to make a simple, concise statement of the principles of belief which the Society of Friends have held. If we miss this opportunity do you think we shall ever again have an opportunity that is at all commensurate. I think, for these reasons, and because it may be given in a simple form, relegating the whole question of discipline to the carrying out of the different Yearly Meetings, we may simply state that we have a common faith, and hold some principles, outside of which we

do not believe a man can consistently call himself a member of the Society of Friends.

(The Chairman decides that it is clearly the wish of this Conference that such a committee should be appointed for the purpose named.)

CHAIRMAN: I will read further from the communication of the Business Committee:

“If this is approved, we would suggest the names of J. Bevan Braithwaite, William Nicholson, George Grubb, James Cary Thomas, James Wood, Joseph Moore, Barnabas C. Hobbs, Mary W. Thomas, Benjamin Trueblood, George Gillett, Jacob Baker, and Mahalah Jay.”

MARY W. THOMAS, of Baltimore Y. M.: I would ask that Jane White's name be substituted in that committee for mine.

JANE WHITE, of Baltimore Y. M.: I am in favor of one member from each Yearly Meeting.

ROBERT W. DOUGLAS, of Indiana Y. M.: I am in favor of the names proposed by the committee.

(Conference so decided.)

CHAIRMAN: It is clearly the mind of the Conference that the names proposed be appointed by this Conference a committee for the purpose of preparing a statement of our Christian belief as a branch of the Christian church.

Some may suppose because of the discussion upon the record this morning, that we got into an unprofitable state. That is not at all so. We who are acquainted with the transaction of business affairs have seen from this that there has been nothing but a desire to get at the right action in this matter.

CALVIN W. PRITCHARD, of Western Y. M.: If I might be allowed to do so, I should be very glad to suggest an additional name to that committee, that I think would give relief to some of the friends of this Conference.

CHAIRMAN: This is opening a very dangerous door, and we might have this Conference flooded with nominations in five minutes in that way. The Chair feels that, under the circumstances, it is not fair to entertain a proposition of that kind.

CHAIRMAN: The Clerk will read the proposition from the Business Committee for this morning's consideration.

THE CLERK: Second-day morning, the question of the ministry.

ISOM P. WOOTON, of Iowa Y. M.: Is it in order to move a change of subject for this morning?

CHAIRMAN: Yes, it is within the province of the Conference.

ISOM P. WOOTON, of Iowa Y. M.: I move that we do not entertain the subject we have in prospect, that of the ministerial relation to the church.

CHAIRMAN: We will have the Clerk read the proposition first, and then we will entertain anything that may be offered.

THE CLERK: For Second-day morning, the following subject: The proper relation of the ministry to the church and the duty of the church toward the ministry, in connection with the liberty of prophesying and the necessity of maintaining it inviolate in all our meetings.

ISOM P. WOOTON, of Iowa Y. M.: I move that that subject be deferred to some other time in this Conference, and that there be substituted for it the subject of Birthright Membership. It is on account of the time that I present this proposition.

CHAIRMAN: It is proposed that the following subject be substituted for that read by the Clerk: Would not some modification of our system of birthright membership be advisable?

ALLEN JAY, of Indiana Y. M.: I do not apprehend there will be time to discuss the question of the ministry this morn-

ing, yet I cannot see any objection to spending one hour, and when the time comes let the Chair dismiss the Conference, and perhaps during that one hour somebody will say something that will make some others better prepared to make remarks in the afternoon.

[Isom P. Wooton withdraws his proposition, and the subject is now before the Conference as read by the Clerk.]

CHAIRMAN: I would suggest that Thomas White Fisher, of Dublin, should open the consideration of this question.

But now let us bow ourselves before God and seek His blessing and guidance in the very important question which we are now about to enter upon.

[Prayer.]

Now, friends, as we enter upon the consideration of this very important and very practical question at this time, let us endeavor to discuss it in a calm, but free and full manner, and let us do it with deliberation. There will be time enough for its full consideration.

CHARLES BRADY, of London Y. M.: I want to ask the indulgence of the Conference for a short explanation from the Business Committee, an explanation which, I hope, will not in the least disturb the solemn covering which has been spread over us, or which will contravene the spirit of that prayer which has just been offered. Friends will readily imagine that the Business Committee have had a very large variety of questions presented to them, and that in that variety there have been questions that naturally group themselves together, and the subject that is likely to obtain our attention this morning is no exception to that. We have had a very large number of questions which are more or less connected with this great question of the ministry and its requirements and its condition. I will read two or three of these questions, in order that Friends may see that they include themselves naturally in the wide and comprehensive consideration of this question. The first is: Is it consistent with the Headship of Christ in His church, the priesthood of believers, or the free-

dom of the ministry of the Gospel, to employ a person as the salaried minister of a congregation? Another is: The unsuitableness of routine or prearranged exercises in religious meetings. Another is against the assumption of the term Reverend. And there are others, such as pastoral questions, the gift of the ministry, the gift of the teacher, and the pecuniary support of a pastor. All these are included in this question thrown open before us.

In view of the importance of this subject, and the large number of Friends who will probably be heard upon it, the Business Committee recommends that the Friend introducing this subject be allowed fifteen minutes for the expression of his feelings, and that after that all succeeding speakers be limited to ten minutes in this discussion.

(The Conference consents to limiting the time.)

THOMAS WHITE FISHER, of Dublin Y. M.: In approaching this deeply important subject, my dear friends, I desire to do so from the standpoint of a Friend. While I would not in the least degree attempt to deprecate or undervalue the views of our brethren of other denominations, yet as we are here met together as a Conference of members of the religious Society of Friends, or this portion of the church of Christ, I think, without any charge of sectarianism, I may endeavor, as far as I am able, to introduce this subject from my own standpoint of the religious Society of Friends, or this portion of the church of Christ. I find that the apostle Paul, in speaking to the Ephesian elders, said he wished to finish his course with joy and the ministry he had received of the Lord Jesus Christ, to testify of the Gospel of the grace of God. Now, my dear friends, that puts the ministry, if I understand it, as professed by this body—I was going to say—in a nutshell. He acknowledges the reception of the ministry, he acknowledges from whom he receives the ministry, and he acknowledges what the purport of that ministry was to be. If I understand it aright, this religious body believes that the Lord Jesus Christ is the Head of the church, He from whom Paul acknowledges he received his ministry. I do not think we can go behind that. I believe that has always been the Christian belief maintained by this body. Then, again, he acknowledges that the Lord Jesus Christ has the gifts and has

the power, and does confer the ministry ; and then he goes forth to tell us what the purport of that ministry is. And, my dear friends, is there any need to say it ? it is most manifold in its exercises. When we come to understand in all its fullness what is contained in the words, "the Gospel of the grace of God," then I think we shall come to understand in some of its fullness of the purport and of the exercise of this ministry. Now, if I look in the olden time to those who are principally the men that gathered this body together, they fully acknowledged the Headship of the Lord Jesus Christ, and that He alone could confer the gift of the ministry ; and, dear friends, I also understand that they took this very important position up, acknowledging that He gave the gift, acknowledging that the gifts were given by Him and conferred upon men. They started out with this fundamental principle, that those who went forth to preach the Gospel of the Lord Jesus Christ, and to change others, should be themselves changed men and changed women, that no one should attempt to go forth in the power of the Lord Jesus Christ to preach His Gospel that was not a thorough and full believer in the Lord Jesus Christ, that he had received the new birth, that he had received the power of the Holy Ghost, that he was a man who was saved by faith, and a man consecrated to the service of the Lord Jesus Christ by the baptism of the Holy Ghost. This, my dear friends, as I understand it, is the standard that the Friend minister ought to hold, a changed man or woman himself, gifted by the Lord Jesus Christ, with the baptism of the Holy Ghost upon him, anointed with that anointing which He gives to His people, then called to minister under the direct guidance of the Lord Jesus Christ, as the great Head of the church. Now, the other day we had before us the holding of our meetings for worship, and the question here, as I understand it, is the relation of the ministry to the church in the first place. Now, my friends, it has been always, as I understand it, the practice of this religious body, in their meetings for worship, to come into the presence of the Lord Jesus Christ agreeing beforehand on this one simple fact, that they would meet together, that they would meet together in one place for a specific purpose, and that they would come into the presence of the Lord Jesus Christ, who is Head over all things to His church, and there under the power of the Eternal Spirit His children would be prompted through

the power of the Holy Ghost to enter into the holiest by the blood of Jesus, that new and living way which He had opened before us through the veil, that is to say, His flesh. There, I believe, is our warrant to come together, because we have access alone and truly by the blood of the Lord Jesus Christ into the holiest of all. And the fact of silence, I was going to say, is simply an accident. It was a matter simply of agreement. I have heard it stated in this gathering, and many times in my life I have heard it, that we regard silence as the basis of our worship. I do not accept that definition. I acknowledge a belief with all the Friends, and I think if you will look at Robert Barclay you will find it, that the silence was simply an agreement of the way in which they would meet. Their ground of access to the Father was by the blood of Jesus, under the power of the Eternal Spirit. And then, when they met together in that way, they acknowledged that He was Head over all things to His church, in whose name they met, by whose blood they had access into the very holiest of all; He was, then, to direct, not alone the individual worship and to gather the souls of all the people to Himself in that deep exercise of soul by the power of His Spirit, but He was the King over, and He was the Priest over that congregation, to give the instruction to this brother or the other sister, it may be the word of exhortation, the word of prayer, the word of praise, or whatever way He Himself pleased to direct that worship. This, as I said before, I have always understood was the theory of the Friends' mode of worship, but it is one thing to have a theory,—and we have a glorious theory in our religious Society in many ways—but it is quite another thing to carry out this theory in practice. And now, my dear friends, I want to put it to us all; we are here met together in this portion of the Lord's heritage, we are here met for the purpose, if we can, of helping each other on and building each other up in the most holy faith, and spreading the Redeemer's kingdom in the earth,—I put it to us now, my dear friends, how is it with us in our religious meetings? I put it to us who are ministers of the Gospel, do we come to these meetings when we gather together acknowledging the supremacy of the Lord Jesus Christ? Do we come acknowledging that we have received the ministry from Him? Do we come acknowledging that the purport of the ministry is very manifold indeed, that the purpose is to test

of the Gospel of the grace of God to the sinner, and, also, that includes, if I understand it, the building up and perfecting of the saints in the most holy faith; is it so? It is a solemn question. I find it so myself, my dear friends, now, as I have been for more than five and twenty years a minister of the Lord Jesus Christ, I find it increasingly growing upon me the tremendous responsibility of having received from Him the gift of the ministry. My dear friends, I believe a gift of speaking is one thing, and a gift of making ourselves heard and understood is one thing, but the gift in the ministry is altogether another thing. I believe, however, that when the Lord gives the gift of ministry He also gives to that person his or her views in regard to Himself and His work. Therefore I do this day earnestly impress upon every brother minister, and sister minister, too, How art thou keeping thy relative position to the Lord Jesus Christ, who is giving thee thy gift? and how art thou exercising that gift? and how are we all exercising it in regard to the instruction of the young and the building up of each other in the most holy faith? My dear friends, I believe, in the first place, there must be a thorough consecration of ourselves, of all our powers, of everything belonging to us, unto Him who has called us into His service; that there must be most earnest communion continually with Him, that we must know what it is earnestly and continuously to enter into the holiest of all by the blood of Jesus, and get our own individual souls into touch with the blessed power of the Lord Jesus Christ, our High and Holy Head. And we must, my dear friends, depend wholly upon the Spirit, and meditate upon and make our own the blessed truths of the Holy Scriptures of Truth which He has put into our hands. We must make ourselves acquainted, I do believe, with what is going on in the world around us. We who are expected to take a position before our young people and direct them to the Lord Jesus Christ, must keep ourselves in touch with the views that are around us; we must not be ignorant of the varied views and heresies and "isms" around us. My dear friends, the Lord, when He takes us and appoints us in the exercise of the ministry, wants us to consecrate our whole powers to the ministry. He takes us often very ignorant of many things, but He does not desire that we shall stay in that ignorance. We are to improve the gift, if we have a gift at all; we are to meditate upon the blessed Scrip-

tures, we are to make ourselves acquainted, as well as we can, with what they teach; we must compare Scripture with Scripture, and get ourselves into a position that we can understand the language and customs and all things that we are told in the Holy Scriptures, that we may make no mistakes before our young people. For, dear friends, they are very particular now, and they are looking upon us, and if we make mistakes in many ways in regard to facts as they occur in Holy Scripture, or misquote passages or misapply them, we are likely to be curtailed of that course of helpfulness we have at heart. And then, again, we are bound to meet our young people, we are bound to know what is going on about us. I have known persons to say, "I have never read that book; it is a dangerous book." But the young people read it. Many books are more dangerous now from what they conceal than from what they utter, and the man of God should prove himself rightly enabled to answer the questions which are put to us by our younger Friends upon many of the religious questions of the day. My dear friends, you know a quarter of an hour is very little use in speaking upon a subject of this kind. It would take hours to do the subject justice. I can therefore only in this time throw out a few general remarks upon the subject.

First of all, I want to assert our position. I want that the minds of our young Friends shall be well and truly established. The gift of ministry, I understand it, is not deferred by the lack of education. It is not necessary for us in order to be ministers of the Gospel to graduate in any university. But we should cultivate all the powers of our minds, for those who are workmen for the Lord Jesus Christ should do that work in the best possible manner. But He does not want our ignorance, He wants our enlightened understanding, and He wants our cultivated minds as far as we have the power to cultivate them, and He wants us to be thorough men and women under the power of the Holy Ghost as ministers for the Lord Jesus Christ. In this portion of the church of Christ we make no distinction between the two sexes. The women have just as much position as the men in this matter, and therefore I do earnestly crave and impress upon every one within the hearing of my voice this morning who is an ambassador for the Lord Jesus Christ, that we have our credentials sure, that we have our credentials clear, that we ourselves know in whom we

have believed, know of His blessed fullness and that under the anointing which He gives from time to time — for I firmly believe in this anointing from the Holy Ghost from time to time — we go forth and do our work the best we can. But while I praise Almighty God that He does anoint His servants for the important work beforehand, yet are we going to limit the power of the Holy Ghost, and shall we say we are to wait with minds like blank sheets of paper when we come into the church? No, young Friends in the ministry, have your minds staid on the Lord Jesus Christ, fill your minds with the blessed truths of Scripture, and then go in perfect faith that when He calls you to exercise that gift for Him He knows what He wants to give to that congregation, and has given to you to give to that congregation, and in loving faith in His immediate power, stand up before the congregation, stand up and give forth what He will enable you. My dear friends, I do wish that we had more faith in our brothers of this society, and that we had more faith in the Lord Jesus Christ as our living and glorified Head when we gather in our meetings, and that in that blessed faith we would every one of us exercise that gift or those gifts which He has given to us.

And now, one word in regard to prayer. Prayer is a most important part of worship, but, my dear friends, do let us guard against preaching on our knees. Oh, He does not want us to tell him a great deal about Himself; He wants us to tell Him about ourselves. When we are alone in our closets then we may go over the whole earth and pour out our souls about what He is and what we are, but when we come to offer congregational prayer, my dear friends, let us get under the power of the anointing, and He will give us the wisdom, and He will give us the knowledge of the wants of that congregation, and instead of telling Him a great deal about His attributes and about Himself, let us ask Him — and, oh, let us be definite, I entreat of us — ask Him definitely for His blessings there and then, that He may pour down just that very blessing we want, and then we shall have that answered when we go to Him in this way. Do not for a moment suppose I want to suggest limitations in prayer. No, dear friends, far from it. All I entreat is that in the exercise of our ministry, in the exercise of prayer, and in the exercise of praise, we may keep the eye very closely fixed upon Him who alone can qualify us for that, and following the monitions of His blessed Spirit, the pointing

of His blessed finger, the very uplifting of His eyelid, we may do what He bids us and then leave the whole result in His hands. Oh, how troubled we often are about results. I do beseech us now, my dear friends, that we have more faith, every one of us, in the Lord Jesus Christ as the great and glorious Captain of our salvation, more faith in the mighty baptism of the Eternal Spirit, more faith in the anointing that He gives us for every service that we have. And may the Lord help us all. I know I have very imperfectly given forth the thoughts that are on my mind, but you will just accept them as they are, owing to the few minutes I have had. And may the Lord bless us every one, which ever side of the house we may be on, and help us to occupy our ministry faithfully to the praise and glory of Him who hath called us and given us the exalted position of ambassador of Christ.

NATHAN H. CLARK, of Western Y. M.: The other day when our dear Friend, George Gillett, said there ought to be a meeting of Friends in every nation in Europe, I thought immediately of a conversation I had with an old Friend a good many years ago, in which he said there ought to be a Yearly Meeting of Friends in every county in the United States, for he said: "If we have more truth than other people, other people ought to have that truth, and so everybody ought to be Quakers, and there are enough people in every county in the United States to make a Yearly Meeting." And the question came to my mind why it was not so; and I think again to-day, why is it we are not so numerous as we were one hundred or two hundred years ago? And I thought it might possibly be answered by that expression of the church when the Holy Ghost said: "Separate me Barnabas and Saul for the work whereunto I have called them." And it seems to me that this church ought to be ready as a Conference to say to the Yearly Meetings that there will be no departure from the doctrines of Friends or from the principles of Friends, and that you set apart from your ministers those to whom you will say: Go into this or that place, and they are to be sent by the church wherever there is an open place and there is an open field, and we will sustain them in the work. We are a poor people, the church might say, but we will all be poor together; the minister shall fare as we fare; if we are all poor the ministers will be poor, and we will all be poor together. But let us

in the name of the Lord go forth and spread our views in this way. Why, it seems to me that London might very well take hold of some of these noble believers and say : Go over to Paris, which is the very center of infidelity, and work there in the work of the Lord ; and in a few years they could exert a very great influence there and establish a meeting of Friends. Another might go to Austria, another to Germany, and so on ; and so you see you put a meeting in every nation in the world. And we who are here might do this in our States, establish meetings and sustain them there. I believe there is wealth enough in the Society of Friends, and if we were all educated aright there would be plenty for such work, because all the wealth is His, and the cattle upon a thousand hills. The word came to us, "Go," and it is for us to take hold of it.

I felt I wanted to bring this branch of the subject to this Convention, and that we say to our Friends at home that it is no violation of the principles or doctrines of Friends that you should take hold of your workers and send them forth. It is true the work has been largely done by our ministers going forth and assuming the responsibility of the work, and the church has gone downward and downward until it has seemed that the ministry must have the feeling and the call, and must do it all. I feel that I want the church to arouse and say, We take hold of our workers ; this work is our work ; it is not simply the work of the preacher, but it is the work of the church, and we will lay our hands upon him and say, We will sustain thee, we will back thee in the work, we will see that thy children are as well educated as our children, we will see that thy children are as well clothed and fare as well as we fare. I do not ask that they shall attain any higher position ; I do not want to see the clergy set above the other people ; but as servants of all, and willing to be servants of all, that they go forth in the power of the Lord and establish the banner of Christianity, as understood by the Society of Friends, upon every hill-top, so that we may fill the very place that the Lord would call us to fill. And then it seems to me that the idea that our dear friend, George Gillett, hinted at, that he thought there ought to be a Friends' meeting in every country in Europe, would be carried out all over the world. May the Lord bless us.

CALVIN W. PRITCHARD, of Western Y. M. : I feel like stating the situation of the church with relation to the minis-

try, as I understand its needs in this great Western country. There has ever been, and is now, a great demand for the ministry of the Word. Every minister, who is a man of much prominence, is sought for to go to various places where there are meetings of Friends, and where there are no ministers to preach the Gospel. The people want to hear — there is a great demand in this direction.

My connection with the work in Western Yearly Meeting and my present situation has been such as to lead me to observe this. My experience has shown me that in order to do the work well, it is necessary to have organization, and I think where there has been organization the results have been universally blessed to the church, in the increase of membership, salvation of souls, and growth of spiritual life and power of believers.

In this organization it is necessary that there shall be leaders, persons adapted to the work, set up by the church to do it, and in our Yearly Meetings in the West this has been recognized. There are leaders who are chosen by the church, by the Yearly Meeting, or by the committee of the Yearly Meeting, to stand at the head of this work and direct it, and the practical work that has been done, has been very largely to control by suggestion under the anointing of the Spirit of God, and a right recognition by the church, the ministers of the Word, to suggest to them to come here to do this work, or go there. So there has been new organization, headships, leadership amongst men.

Now, this sentiment has been felt in each Quarterly Meeting, so that there are persons set over the work in the Quarterly Meeting, and in many places there are congregations where the demands of the work are such that the meeting cannot prosper apparently without somebody to direct the work. Hence, in some of these meetings there have been those who have been chosen and who have practically occupied the place of pastor, and I think — others who have been under the immediate operation of this work can tell you how it is — I think, as a rule, this has worked well, and these meetings have prospered, and are now in a prosperous condition. In many instances I know it to be the case. Where there is much evangelization, and where there are new meetings built up, there are a great many places where this seems to us to be indispensable.

There are churches that seem to need this on account of the large number of young people connected with them and the large number of people that come into them that are not Friends. In some of our most prosperous meetings in our Western country it seems to be necessary to have some one able to declare the Gospel; to stand in these meetings as the recognized minister of the church, who does the main part of the work in the congregation.

Then there are meetings where there are schools and academies, and a large number of young people are gathered together; in these meetings it seems to be plain, and within the limits of many of these meetings it is the unanimous opinion of the Friends that there must be and ought to be a ministry that can be depended upon to regularly preach the Gospel with power to these people, that they may be instructed and that these young people may be built up in the faith.

So in exceptional cases rather—I would not say that it is so in all our meetings, by a great deal, or that it ought to be considered so, but in many of our meetings there is a demand for a man or woman who preaches the Gospel with power and knows how to get hold of the people, in the ministry and in the work of the meeting, to be placed in the flock to occupy the place practically as a pastor.

Now, there is a demand for this; and there is an answer to that demand in the men and women that God has called up to do this work, and we are to answer this demand either by encouraging it or saying that such shall not be the case. I speak of these pastors with that kind of limitation and care.

ROBERT W. DOUGLAS, of Indiana Y. M.: This is a question, I think, that should claim the attention of the Conference, and it is certainly very largely claiming the attention, whether we desire it or not, of the Society of Friends over the world. There has been considerable discussion in our periodicals and other ways in regard to this question of the ministry and the supply and support of pastors and teachers, and so on. It seems to me that the discussions in our periodicals and also in communities have assumed rather an unfortunate position in reference to the ministry of the church of God. It is assumed upon the one hand, and I hear it frequently stated—and it is a very unfortunate statement—that we want a man to be pastor, to “take charge” of such

a meeting. I think this is very unfortunate, from the fact that it supposes that a pastor is one who is to have exclusive jurisdiction in all matters, both temporal and spiritual, in the church to which he is sent. It is a kind of demand made upon one side and unfortunately not denied upon the other. And so it is somehow or other assumed that when we have a pastor or teacher it is his duty, and it is his special business to "take charge" of the church. It strikes me that if we would occupy the position that I think the truth would justify us in occupying, instead of his taking charge of the church, the church should take charge of him, and that he is to come in the humility of the apostle, when he says, "We preach not ourselves but Christ Jesus, the Lord, and ourselves your servants for Jesus' sake." We become the servants of the church for the sake of Christ and for the sake of His truth. And so in the discussion that may take place and continue on, I hope we will not entertain the idea that because a minister is a minister or a pastor or teacher, therefore he is made a lord over God's heritage, or Cæsar's heritage, but that it is his business to preach the Gospel. "Go, and preach the Gospel." That is what he goes for. Preach it everywhere, for sin is everywhere; preach it everywhere, for sorrow is everywhere; preach it everywhere, for death is everywhere, and the preached Gospel is God's means of saving souls and building up the church of God. And so when we send a pastor or teacher, it is not to "take charge" of the church, for he has no more rights in the church of God than the humblest member of God's family. At the same time, he has a certain duty to perform, and that is to preach the Gospel. If a pastor is needed and he is called by the church and by the Spirit of God, it is simply his duty to go there and preach the Gospel. Then comes in the question of supply.

Shall we preach the Gospel for pay? Well, I believe in the old-fashioned idea, neither should we preach the Gospel for money, neither should the Gospel be hindered for the lack of it. While it may be my duty to preach the Gospel, it is somebody else's duty to help me in that duty by following me with their help and prayers and some very material help as well. When they ask me if I would preach the Gospel for money, I say, yes, most emphatically, and rather than to lose the opportunity I would give a good round sum for the privilege of preaching. A man is not fit to preach the Gospel

unless he is willing to preach it everywhere, if he has a suitable opportunity for it. And these are the men that the church ought to build up in the preaching of the Gospel. And so in this country there is a great demand for pastors and teachers. And because they come with the needed sacrifice and settle down in isolated communities, away from the large body of Friends, and with a little help, it may be, from some committee or Friend, form a new community where they labor, I hope we may never, and God forbid that we shall ever, call such men hirelings in the sense in which it is used. If they preach the Gospel to the people, it is a privilege the church should enjoy, — not simply the duty, — that they should support them in their work of faith and share in their labor of love.

There is another idea; I hope that the Gospel will never be a monopoly of the rich. In a certain place where I was, there was a man who felt called of the Lord to go into a certain district where there had been previously several meetings of Friends. He was a poor man, and could not work at the trade he had learned, and some kind Friend, thinking he was called of the Lord, supported him in his work; and the old meeting-houses have been opened up, new congregations have been formed in the old churches which for a quarter or half a century had been closed, and there has been a grand rallying around the standard of the Lord Jesus Christ; communities brought to God, souls converted, and the church built up. And I heard complaint of that man, and I asked the cause of that complaint, and the answer was, "Why, he is supported in the work." I put it in this way: Suppose that man, instead of being a poor man who was obliged to be sustained by the members, had been a rich man and had gone and done this thing, then his name and praise would have been in all the churches. But, unfortunately, he was a poor man, and the church has sent him as a missionary in that work, and instead of being called a minister, giving fostering care to the church, he is dubbed a "hireling". Because a society or church needs a pastor, and he is supported by the voluntary contributions of Friends, it may not be of necessity an organized movement of a Quarterly or Monthly Meeting,—but suppose he is called and goes there in the exercise of his calling as a minister, it does not involve the idea that he is to take charge of the church, or even that he is to sit in

that glorified position as head of the meeting. I know of some of the most effective pastors and teachers of the Society of Friends that do not even sit in the gallery, but they do preach the Gospel to the edification of the church; they go from house to house and teach with all long-suffering in the cottages of the poor, and then going to the meeting-house, in the simplicity of the truth they preach the Gospel. They do not understand that because they happen to be pastors of the church, or the church needs their help in this regard, that they have charge of the meeting, or have the place at the head of the meeting, or a monopoly of the services of the meeting. I sympathize with what was said by John T. Dorland in regard to the priesthood, and I would think it a very sad thing if we ministers should ever think that we had a monopoly of the ministry. While there is a growing necessity and increasing demand for this new work in which we are engaged in this Western country, I hope we will never come to the conclusion that because a pastor or teacher comes as sent by the church, or by his individual concern as sent from God—I hope we will never get the idea that he has a monopoly of the services.

We would not put pastors or teachers where there are already recognized or unrecognized pastors or teachers, but where the church will go down unless they are sent, and where they will be able to work. I say instead of dwarfing spiritual gifts, my own experience is that this will develop them. I know there is a minister in the house to-day who was a recognized or unrecognized pastor of a church, and I know there are ministers in this house to-day that grew up under the fostering care of that pastor, who are now ministers of the church of Christ, and I know that instead of crushing out the smaller gifts, the tendency of a pastor is to develop them, if he understands himself and his gift—if he is sent of God. It is not so much what a preacher does as what he gets others to do; that is, he should bring all his spiritual gifts in the line of his service, and thus give a practical tone to the service that otherwise might not be. And so I look forward to the time when there shall be a pastorate in this Society in harmony with the members of this Society. When we use the term pastorate or pastoral care, we sometimes jump at the conclusion that a pastor is to be like a pastor in the Church of England or like a Methodist parson or a Presbyterian clergyman,

and that everything under him must be in harmony with that idea—that it must be a one-man power, from the recognized bishop down to the class-leader. My dear friends, let us divest ourselves of that idea, and recognize that one is our Master, even Christ, and that all we are brethren, brothers of the same household of faith, doing the good work of God.

[The proposition is re-read.]

BENJAMIN F. KNOWLES, of New England Y. M.: In the reading of that question it occurred to my mind whether it might not be susceptible of being construed so as to put the pastor in complete control of that meeting, which would be in opposition to some of the leading points of the last speaker up. It strikes me that it would, as the minute now reads, put the meeting entirely under the control of the pastor.

CHARLES BRADY, of London Y. M.: As a member of the committee, I wish to state that the object of the question was to leave it as wide as possible, so as to introduce every phase of this question.

JOHN B. GARRETT, of Philadelphia Y. M.: I do not rise to argue the question, but to ask our friend, Robert W. Douglas, if he would be willing to define for the body at large the system which Indiana Yearly Meeting has put in practice for the sustenance of the pastorate as he has described it. As I understand, they think they have reached a practice which is commensurate with the doctrines of the Society, and yet it has fostered the conversion of sinners and the building up of the church. I would like to have a few practical hints on this subject.

ROBERT W. DOUGLAS, of Indiana Y. M.: That places me in rather an awkward position. I do not think that we need discuss that. Our evangelistic, pastorate, or church extension work, and so on, will be brought up in the report of our Committee on the Ministry, sometimes called the Evangelistic Committee. But I want it distinctly understood that the committee in the Yearly Meeting is a committee on ministry, and that it has oversight over the ministry and church extension work. I could not explain all that in the time allotted to me; but I

can say, stating in brief, that the conclusion, as a general thing, is that where, as Friends say, there is a loyalty and unity, if a meeting feels called to have a minister, and a minister is called to the meeting, there is an arrangement made whereby the minister and the meeting can be brought together.

JOHN B. GARRETT, of Philadelphia Y. M.: In what form is the support of the minister given, then, whether by a relation existing between him and individuals, or out of the common fund of the Yearly Meeting, or out of a fund provided by the Yearly Meeting at large, which would free the whole subject from one of its greatest difficulties, that of building up an interdependence between the church and minister?

ROBERT W. DOUGLAS, of Indiana Y. M.: In the work in which we are engaged it is desired to raise as much for the help of the ministry as possible, from the fact that we have found that where a congregation supports or helps support the ministry according to their ability, the best results have been obtained, not that he is hired to preach so many sermons for so many dollars, or anything of that kind, because that would be just a barter and sale of the whole arrangement, but, as we reverently believe the minister is called of the Lord and is doing the best he can; if the meeting is not able to support the pastor, teacher, or minister, as you please to call him, then out of the general fund which is used for the purpose, there is also help given. The Committee on the Ministry of Indiana Yearly Meeting in the first place do not undertake to support anybody. Why? Simply from the fact that we have not got the money to do it. We have helped during the past year over fifty ministers of Indiana Yearly Meeting. I wish we had as much money as our dear friends on the other side of the Atlantic. While we helped over fifty, they absolutely supported some eight or ten of their home missionaries whom they sent to different parts of the country; but while they supported them absolutely, we are able only just to help, and so we helped fifty, while if we undertook to support them we would have to narrow the number down to half a dozen. There are ministers and evangelists in this house that if they would get up here and tell you the honest experience of this year, the many miles they have traveled in the service of the Lord, the sermons they have delivered, and the meetings

they have built up, and what money they have received from the committee, you would find that while these ministers of the Cross were laboring night and day, in heat and cold, laboring constantly and receiving some assistance, it was such a small pittance that I for one am ashamed that we can say no more. There are men and women, too, of ability in this congregation that I know, and I could call their names, who receive for their ministration less than \$150 a year.

BUSINESS COMMITTEE: It is proposed that this Conference, when it adjourns after the evening session, do so to meet tomorrow afternoon at 2 o'clock, to consider the report of the committee which is appointed in relation to the declaration of Christian doctrine.

Conference adjourned.

SECOND - DAY AFTERNOON — 3 : 30 O'CLOCK.

Subject of Ministry continued.

CHAIRMAN: I desire to request those who may speak upon the subject this afternoon to speak with conciseness and directness. The general subject of the ministry we think has been sufficiently elaborated before this Conference, and now let us spend our time in the examination of this practical question that is before us.

ROBERT W. DOUGLAS, of Indiana Y. M. : I would like to make a little personal explanation. It was understood by some in the rapidity of my utterance this morning, that I said the reason why we did not support all our ministers was that we did not have money to do so. I do not wish to convey that idea, because I do not believe that. I think about half or three-fourths of our ministers do not need any financial support, and we do not want to encourage any class division, and uphold the idea that because of the fact that he occupies such a place, he should receive money.

CHARLES HUTCHINSON, of Iowa Y. M. : I think that at this stage of the consideration of the subject it may be better thrown before our friends just as it is, by some allusion to the

action of the Yearly Meeting of which I am a representative to-day, with a cordial representation of the fact that the interest clustering around this subject largely pertains to us, and although we do not in any way look upon ourselves as delinquents, we are willing to look upon ourselves as a Yearly Meeting that has given considerable care to our friends. That this is true is apparent from the tone of several epistles read a few weeks ago in our Yearly Meeting. But I want that Friends may really know how we stand, and not have the idea that we are here to defend our position because it is ours, and controvert yours because it is different, but simply that there may be that result from our Conference which we may legitimately hope to have: a better understanding of the wants, work, and circumstances that surround us; for I am of the opinion that on this subject there is not so much difference as some of us think. If some of the Friends in New England or Baltimore could be transported here or to the West, and could understand the circumstances placed around these meetings, it would result well, I think.

I want to state the way in which this pastoral work took form in our Yearly Meeting. I think some five or six years ago we took some action to make more definite and recognized the work of the church around in our neighborhood. There came out, with as genuine a Quaker concern as anything I know of, a humble brother concerned for the principles of the Society of Friends and the precious truths they had to promulgate to the world, and he was sorry they had done so little. He was a man working with a threshing machine around in the country, and he met with laboring men at table and in other places, and sometimes at the table they would get to talking, and perhaps it would be on a religious subject, and John would often undertake to turn the subject in that direction, and he was surprised and pained to find how little men living in a Quaker settlement knew about the Quaker religion. He came to the meeting with his heart burdened, and laid the subject open before us. "Can we not," he said, "make some arrangement whereby there may be a more systematic opportunity given to our ministers and those who are gifted in that way to make known what the Lord Jesus Christ has given us for the benefit of those men around us?" The Monthly Meeting took it up, and I think at that time it passed through the Quarterly Meeting, and then to the Yearly Meet-

ing. Then it stopped, and we tried it another year, and it went a little further. It went through the men's meeting, and the women stopped it. So we stopped for one year, but we renewed our effort for another year, and it finally went through, and at last we got it in a pretty practical shape.

A year ago this last Yearly Meeting we took quite a step in advance, and the step we took was this: We recommended that every meeting in the Yearly Meeting should supply itself, or see that it was supplied, with suitable pastoral care and ministry, and where ministers were not to be had amongst their own members they were encouraged to ask other ministers from a distance to come and reside among them, and, if they needed it, to help or support them in their position. We were entirely unanimous at that time in our action. We have had a year's experience in it, and it has had quite a stimulating effect in regard to the necessity of the supply of a suitable ministry to each meeting, and nearly all the meetings immediately began to look around and consider whether they had amongst them that ministry which was calculated to feed the flock of God around them. And it has resulted in the past year in almost a unanimous desire on the part of congregations to have this work accomplished. A great many congregations felt that they had just that which they desired amongst them. A great many others felt they had not, but did not see exactly how it was to be done. A great many made the attempt to supply and support the ministry, but failed very much in the latter item. This year we have been organized with a large number on the committee who give their powers as president, secretary, and treasurer, and employ some one to take charge of the evangelistic effort and pastoral care in the whole Yearly Meeting. Of course, we have very little money to spend, and so we are not in danger of encouraging a "piling up" spirit among the ministers. Six hundred dollars beyond what was received from the congregations had to supply the cost of traveling expenses last year, and also help anybody that needed help. We never interfered with any person or place where the work was going on satisfactorily. We said to them: We are not set as lords over your faith or heritage in any way by the Yearly Meeting, but we come to you in the name of the Yearly Meeting authorized to give you certain advice if you want any, and if you decide that you need any of our help, to help you as far as we can.

Our general superintendent visited around among the different meetings, and made it his purpose to get personally acquainted with every minister in the meeting, and the wants and needs, as far as possible, of every meeting in that Yearly Meeting, and then to supply, as far as possible with the means, what seemed to be desirable for every flock. Generally, I will say, our work consisted in going to the meetings and conferring with the Friends who had the concern of the meeting upon their minds and asking them freely to tell us where the want was. There are a great many meetings where there are three or four people who are acknowledged in the ministry, and those who really know the needs of the congregation know their needs are not met by them. And it was very difficult to convince those Friends that they had the right of freedom of ministry in that meeting without being able to see that it was really a burden to the congregation. I am thankful to say that the efforts of the committee, especially as directed by the superintendent, have been wonderfully blessed in this matter. Many circumstances of this kind have been met with among those residing in the different meetings which have been adjusted on Christian principles, and at the last Yearly Meeting they just indorsed the whole work and made a personal exhibition of their feelings, which might not be approved by some people, by rising to their feet to signify their entire satisfaction with the work, and also with the superintendency and plan of the past year.

I want to illustrate a little more in detail what takes place in the individual meetings and what circumstances come about where a pastor is elected by a congregation, and placed in a position in that congregation, and supported, that is to say, liberated from the pains of providing his own maintenance. I want to show you how things go on in a Friends' meeting of that kind. The Friends meeting in Des Moines, where I have the pleasure of living, is the first meeting where this commenced, as far as I know. The first man ever recognized as a pastor in a meeting was there. And it may be some satisfaction to the Friends to know that along with him was associated a woman minister, and that she still retains among us a part of the duty and power of pastor. Some persons think that to employ one person, one man, as pastor, interferes with the testimony which we are disposed to bear to the leadership of Christ, and they refer us to the fact

that the word pastor is never found in the singular in the Scriptures I cannot understand how it is that if one pastor appointed in the leadership would interfere with the leadership of Christ, two would not accomplish it that much more. With our regular pastor, however, was associated a lady minister. That lady minister may be considered as the mother of our meeting and congregation.

Des Moines, as you know, is the capital city of Iowa, and for years the Yearly Meeting was anxious that the Friends' Society should be represented in their capital city, and they made many attempts on the old plans. Finally there were gathered together Friends who were residents of Des Moines and its vicinity, and they were encouraged to exercise such gifts as they had, but none of them had the gift of ministry, and many of those who had had the gift of ministry in the neighborhood, served not for the edification of the church, but to the excitement and ridicule of those in Des Moines who might attend the meeting. This movement resulted in the acknowledgment of a pastor, and the placing by the side of him the lady minister spoken of, and they have been the means of building up the meeting. We now have eleven ministers in Des Moines meeting, and in such a case we set about to decide who shall act as leader and be the chairman, and we eleven ministers sit there and ask God's guidance to know which of us has got that gift, that we may honor by submitting ourselves to him in the sense of placing ourselves before him where he can guide the church. The Des Moines meeting is peculiar in one respect; that is, that it is entirely made up of those that have been brought in by evangelistic efforts, in the way of protracted meetings, and those people, we find, must not only be supplied with a teaching, helpful ministry, but there must be everywhere an authority which shall see that they shall not be supplied with that which is not helpful. That is a Quaker principle, that that which is not food, and sometimes even poison, shall not be fed to the sheep of the fold. And so we believe that it is better for Christian usage, and according to Scripture delineation, that we shall elect from the congregation some one who shall have combined in his person the authority of the management, so to speak, to that direction and in that degree, at the same time distinctly defining that we do not set him up with authority as the lord of God's heritage; we do not immediately submit that we are

at all beneath him, and that our place is inferior at all by the position we place him in. There are ministers amongst those eleven that were ministers of the Gospel before our present pastor was born. There are men who are as highly regarded and are as highly estimated throughout the Yearly Meeting as any minister, and in speaking of our regular pastor's work, we do not consider we are in any way speaking disrespectfully of their work, but we acknowledge one gift in one and another in another. And we believe it to be a principle that the church has always upheld, that the church should recognize the particular gift. We have not in any way decided, before this, what the gift was, but now we have undertaken that our congregations shall decide whether they have that one gift that is necessary above all for the help of the congregation, and if they have not that gift, to supply it amongst themselves.

DR. JAMES CARY THOMAS, of Baltimore Y. M.: I do not propose to enter upon the question entered upon by our friend from Iowa Yearly Meeting, who has defined his position, and I think has been understood by the Conference, but what I had to say before he rose to speak will not be influenced by what he has said, and the Conference will understand that what I have to say is without reflection on what he has said.

I understand that the Society of Friends has one blessed and precious truth to maintain which is not maintained by any other body of Christians, so far as I know, a certain view of the rights of the congregation and the gifts which God bestows upon the members. I know there is great advantage in a great many cases in other forms and other views of the Gospel ministry, but if there is one thing more than another that it seems to me to be the duty of the Society of Friends to maintain, it is that they should be careful how they permit themselves to be placed in positions which, from their very nature, demand an exercise of lordship over other gifts and other callings, and I think that to the ministry of the church belongs the glorious privilege of recognizing the priesthood of believers. Therefore, I myself think that one of the greatest possible blessings which we have is to maintain before the world this liberty of prophesying, which is impossible, it seems to me, if by one step after another the preeminence is given to one member over another. This is only the first

step, which has been proposed here. The first step may not be so very dangerous, may seem to work for awhile, but after a while it becomes the second step. Dear friends, it is just a repetition of the history of the early church. That was the crushing out of the church of the Spirit by the church of the bishop. We are not at all to regard these things simply as though they were experiments which have never been tried in the Christian church. If we look at the history of the early church we will see that it had the freedom of prophesying. When they came together, they all could speak one after another, and those that came in fell down and acknowledged that God was with them of a truth. It came to pass after a while that the evangelist who came around, did not come so frequently, and the church was left to its own exercises, and they selected one or two out of their body who were to read the Scriptures and conduct the service, and by and by the whole thing came into the hands of the bishop, and it was the church of the bishop, and the church of the Spirit was gone. I say, dear friends, we are to look at this question in the light of past experience. We are not only to think what are the necessities of the present time, but what will they be years hence. I believe it is our glorious privilege to teach our members that they may feel that the life of the church depends, not on one man or woman, but that the church is a living organism with a living Head: it is the living body of the Lord Jesus Christ gathered together and energized by the power of the Spirit, and should be a living, organized body, and this should be the ideal which we put up for a Friends' meeting. If we shall thus put in one called a pastor—I take the definition which has been given to that term here—by and by these meetings have a succession of pastors. They are not satisfied, the money is gone; if the pastor leaves there is nobody left at all, the church has not life enough to keep up its own spiritual gifts, and they need pastors all the time. Now I believe that it may be true, that the Friends' meeting shall be an ideal meeting. I believe that we ought to make it so. Wherever God's people are gathered, and are willing to unite together, feeling the need of that unity in the world, we may expect God to make it a living organization and that it will become a power, without one man to direct it. That is what I desire to see in the revival of the Society of Friends. I do not desire to see a

congregation established in our order that shall have a pastor and be directed by a pastor, and have no distinguishing marks left of a meeting of the Society of Friends. I believe that our Society will lose more than we can tell if we desert this principle of the priesthood of believers. I have had the privilege myself to be a minister of the Gospel. I hold it my duty to remember from morning to night that I am a minister of the church of Christ, and I believe that I have just as much to receive from my friends in the church—not in a pecuniary sense, because that is not needed by me—and I feel thankful to my Heavenly Father that I do need as much from my friends in the church, as though it was needed. And to put one man above another because he receives pecuniary support by preaching the Gospel would be a very dangerous precedent in the Society. Do not other men give themselves up to the work of the Gospel who receive no money for it? Are they to be put under the feet of those who, because they receive money, are to have a position given them in the church? Why, dear friends, if we get into that condition, how we shall under-rate and under-value and crush down the gifts which otherwise might be for the benefit of the church and the world. I believe every Friends' meeting can be organized with power, under our organization, if we have faith in it. If we try to organize our bodies in some other way, we may go forward in that organization; but I believe we have this blessed principle to maintain, and I believe we are going to maintain it.

I believe money ought to be used for the Gospel. I believe our Friends who have money ought to give it for the Gospel and for the extension of the Gospel; I believe we ought to spend it according to those glorious privileges of the priesthood of believers and the exercise of spiritual gifts, and to give the opportunity for that exercise. How can gifts spring up in a meeting where only one man has control? You say, In the testimony class. The gift of the ministry has not free scope there. The ministry arises in a meeting where Christ is recognized as the Head and where an opportunity is given to it. I want to read as part of my remarks a part of a communication which I have from Francis T. King. It is as follows:

“If we wish to build up our Society in a way that will enable us to take our proper place in carrying forward the

work of the Lord, we must set about the task in accordance with our fundamental principles." Now we see that in our work we need different gifts and helps. We need those who can preach and teach and travel in the ministry. We need those who have the word of wisdom, the clear eye to see what is required, and to judge of the advisability of proposed plans; we need those who in a hidden way are able to render a quiet service and to give the cup of cold water, and we need also those who are able to give of their means to help on the good work.

Now, one of the fundamental principles of the Society of Friends is the fact that in our organization the principle of *voluntary* service is carried out to its legitimate conclusion. Beyond the purposes of discipline we have no appointed officers. We recognize gifts. Everything is ready for service but everything waits for the voluntary obedience of each member to the individual call of the Lord. In our organization, therefore, the thermometer of church life is distinctly affected by the faithfulness or unfaithfulness of each member. If this view of the spirit of our organization be correct it will readily be seen that the attempt to assist by any formal arrangement or by setting any man as the director of the activities of the membership will mar the proper harmony and prevent a healthy development of our spiritual life. The remedy, where any meeting has become cold, is to insist upon, to preach, to exhort to individual faithfulness, and this not in a general way but in a manner that will particularize and will lay it upon each individual that if he be a child of the Lord he must of necessity have some gift to employ for the church's sake, as Paul says, "Unto every man is given a measure of the Spirit to profit withal." Now then, we should say, "Give thyself and all thy powers to the Lord." In proportion as this becomes general, shall we have a strong church. One of the most difficult problems with which we have to deal is the question of money. For money is needed for the advancement of the cause as truly as are what are known as spiritual gifts. If we enter into definite arrangements with workers, the professional element comes in and the *voluntary* system goes out. What then? Let those who have money, whether much or little, be taught to realize that this also is a gift, the exercise of which is to be not by constraint but willingly. We have not been taught enough the privilege of spontaneous consecration

of our property, irrespective of its amount, to the Lord. If we are bought with a price we belong to Him who has purchased us, and all that we have belongs to Him and is at His service for the benefit of His cause and His children. If we can but succeed in educating our membership up to this view of the case, the Lord's work will not suffer for want of funds to carry it on, nor shall we have to resort to artificial methods of raising money, but as each one contributes of what the Lord has given him, whether time, or intellect, or special gifts, or money, each will so help one another on that the church will be strong and able to move forward to the help of the Lord against the mighty. The remedy for our present difficulties lies not in increasing our machinery, but in laboring for the increase among us of full individual consecration of all our powers and gifts. This way may not be so easy as is the way of a perfected organization, but it will bring in a far richer reward in consecrated lives and strong helpful Christian characters."

And, dear friends, what we want is Christian character; what the world wants is Christian men and women instinct with the power of the Lord Jesus Christ, not only in meeting, but in the church, in the church work, in the world, in the railroad organization, in the bank, and on the farm, in the household, and everywhere; and never will this work be done for the Lord Jesus Christ until every member of the church is made to feel that he has a part of this work to do: to go into all the world and preach the Gospel to every creature, baptizing them into the name of the Father and of the Son and of the Holy Spirit. For I believe that there is no baptizing power in this world equal to a life consecrated to God, equal to a man or woman instinct with the love of Christ, and I believe it is the privilege of the church to say to every member, "This is a part of your work and your service for the Lord."

GEORGE GILLETT, of London Y. M.: I feel that this is a very great question to speak on in ten minutes. The subject of the ministry may be said to divide itself into four distinct branches; that of the evangelist, the teacher, the pastor, and what I will call the minister who is occupying the gift of prophecy.

Now, in church work, if we were going out into a new

district, we would send the evangelist in the first place, the man who has the burden of souls on his heart. You find the evangelist is a man who must always have the Bible in his hand, and he has not a strong appreciation of the doctrines of the church. His one great thought is for men to come out of death into everlasting life ; and we all know of evangelists up and down in the land who have great gifts given by the Lord in this direction, who have that, perhaps, in a special degree, and that is their main service in the church as they go out and work. Would to God there was an evangelist sent out by every meeting in the land, and that he could be sustained by the interest and sympathy of each meeting to work in districts where there were the ignorant, or where there were the indifferent, or where there were those who are degraded. When he has worked and gathered in some, then we want a teacher ; and I have often felt that one of the most serious evils connected with Friends is that I do not know exactly that we have ever given that place to the teacher which he ought to have. At any rate, I do not think that we seem to have recognized it as a church. It is true that up and down the land, thanks be to God, there has during the past generation sprung up a good deal of work in this direction. We know how that in England there has been a great deal more Bible reading and a great deal more Bible study in the present generation than in any generation past, and it is the same in this country. You know perfectly well that the establishment of Bible classes in this country has had a most important influence amongst you, and of course Bible classes should be the very first work of the teacher, and the church should see that teaching in that aspect is brought about. But it seems to me that teaching should not be confined to Bible classes only. There should be those who from time to time shall be invited to set forth some of those important truths, which it is very desirable for those who profess to have been brought from darkness to light, and to be children of God through Christ Jesus, to understand. I know of one man who labors in one of our meetings who is careful in this respect in that meeting. He has a social meeting once a quarter, and he invites some one to give an address on temperance, or to give an address on peace, or to give an exposition of the principles of the Society of Friends, or perhaps set forth the biography of some one whose life illustrates his teaching. In some way he

brings forward teachings of some kind before the members of his meetings, so that those who have been brought in may be brought up in a right understanding of our principles. And so we know in whatever kind of work we put our hands to, and it is no less true in the work of the Society of Friends, in whatever kind of work, whether you try to hold daily schools or mothers' meetings, or whatever kind of work you have, if you simply hold the meeting or go to teaching in the school you get a certain modicum of attendance, but you have never a vigorous school or mothers' meeting unless there is visiting of those who attend. You know those who go to the homes of the scholars have the largest classes. There is the work of the pastor, there is the thought of binding together and keeping the people interested, and of teaching; and so we have in the church those who will visit in the homes and see that none are overlooked or neglected, if they have any matters which require the sympathy of their friends, and so far as I understand the polity, if I may use the word, of the organization which George Fox called up, I believe that is the especial work of overseers. It is the habit of overseers, never thinking of occupying themselves with that, to occupy themselves with cases of bankruptcy in business or some such lapse in moral life that occasionally occurs amongst members, and so the very office of overseer became amongst Friends a degraded office, and has been called by some that of the spiritual policeman. But if overseers had a true conception of what I believe is their work, that of constantly visiting amongst their members, so that they might be on personal and friendly terms with each member of the meeting, the meeting would be well sustained in interest and in gathering together.

Then I come to the work of the pastor. Now, in my conception, that belongs to the elders, and I believe that George Fox has wisely placed it, not upon the ministers, but upon the elders, because, mark you, when a man has the gift of preaching with such influence and such power by the Spirit that he converts men from darkness to light, that man is constantly idolized by his converts, and there is a constant temptation from his own work to be lifted up. We all feel so strongly the power of the message he has come to tell that there is a great tendency to give him all the authority in the church. And so I say George Fox has placed it, and I believe most wisely, not with the ministers, but with the elders,

what we call laymen, that is, persons not having a gift in the ministry ;—blessed be God that it was not that they never spoke words in the meeting,—but that they had not a gift in that direction particularly, but they had the gift of seeing whether a meeting was going right or wrong, of studying the meeting, not from the individual standpoint of the overseer, but from the standpoint of the meeting as a meeting. We are ministers and elders here, I suppose, all of us. And therefore we have looked at it and all understand this. There must be outside work done. In the meeting of which I am a member about twenty of our members used to go about four miles away and hold mission meetings, and persons from those missions came back to the meeting, and the energy and sympathy of the meeting was one with them. But they grew so much that they have established a meeting of worship for themselves. And I have been conscious ever since this occurred—and the thought has been before this meeting,—that, although these are blessed meetings, and they are full of religious life and there is no lack of ministry, you feel perfectly certain that if that church rests there it will gradually decay. Unless a church is a living church, carrying the Gospel outside, I do not believe in sustaining it. Now, an elder would see the trouble, and consider in prayer before his God what might be done. It may not be possible that he could remove it in one move. In spiritual matters one may see things wanting, but one must move with the pace God moves with, and not the pace of man. You can't go into market and buy a supply, you can only bring your needs before Him who is the Head of the church. I believe if our elders really saw their great work lying in this line they would feel lifted into this position. I think they have been, generally, only persons set to watch whether there was any false doctrine in the ministry. That may come before them in its place, but I believe that is not their chief work ; and if their chief work was to see that persons who had gifts were set to work, I believe they would have such an influence and position that if they saw fit to interfere in any other respect they would have a standing that would entitle them to be heeded. Such men are suitable to superintend the meeting because they work side by side with the ministers, and the minister would have a larger means of being a minister for the saving of souls if the elders were side by side with him to see to the organiza-

tion of the meeting. Then the elders would see that the people are in their right places, that the ministers were not too much neglecting the work, and they would supervise the whole thing from that aspect. Not that they would take it upon themselves more than others, but would be side by side with the ministers. And then the ministers would be left to give themselves to the ministry, to prayer, to preaching the word in season and out of season, and then there would be welcomed into that meeting not only those who had the gift of prophesy, but there would also be welcomed from time to time the evangelist amongst you, and from time to time some who had a teaching ministry, and all the various branches of the ministry would be exercised under its care. And I do believe that there is a want of understanding of what I call the polity of the organization of the Society as established by George Fox, and it has come to be felt that what is everybody's business is nobody's business, but if we were to fix this as being the business of the elders, I believe it would rest in a far safer place than leaving the man who had the gift of the ministry and was used as an instrument by God for the conversion of souls, to be at the top of the meeting and placed above even eleven ministers who are working by his side. I want us to see the wisdom whereby George Fox and others have been enabled, under the help of the Lord's Spirit, to devise a system which, though I regret it has not been understood and not been worked upon in the past generation, yet I believe that if we were to come to understand it, it is really a blessed division of labor, and if we had these ideas rightly in our minds we would be soon instructed by the Lord how the work was to be done. In our own country, where we have been appointing new overseers, they have come and asked as to the duty of an overseer, and I have looked in the books of Discipline and I cannot make out the duty of an overseer, and they seem to be working about and not knowing what their duty is. I think we want to remedy this loose condition of things amongst us, and let us understand it is the main work of the overseers and elders of the church to co-operate with the ministry in its largest sense.

JOHN HENRY DOUGLAS, of Iowa Y. M.: I am thankful to believe that in the basis laid down by almost every speaker as that upon which we are building our superstructure, there

is no difference. I do not understand that we are here in this Conference to preach at all. We are delegates representing the church throughout the world, and are supposed to be Quakers and supposed to be true representatives of Quakerism, one as much as the other. And in this sense I hope there will be the universality of the priesthood of believers in this Conference, and I accredit to everybody this motive and this principle; and I claim it for myself and for the Yearly Meeting which I represent, that we are Quakers, and do not come here to be told what Quakerism is. We are here to discuss the relation of the ministry to the church for the furthering of Christ's kingdom in the world.

There is something needed. Every Yearly Meeting on this continent tells us so. The largest Yearly Meeting in the world tells us this in a few words, as follows:

"How best to care for the new converts, so as to build them up, not only in the principles of the doctrines of the Society of Friends, as taught by our fathers in the early history of the church, but to so direct their minds that they shall continue to lay hold on Christ, their living Head, by faith, and thus become strong and useful members of the church, is a question that has claimed our earnest and most prayerful consideration. The experience of the past five years has confirmed us in the conviction that an intelligent Gospel ministry, attended with proper pastoral care, is very desirable, and that if we would have the best results from our ministry, there should be order and system. Therefore the visits of our ministers must be regular as to time and place. We believe that the ministry of Indiana Yearly Meeting would be more effectual if more system were observed in the distribution of their labor. We often see the evidence of this where several ministers are found at one meeting, while other meetings are without any ministerial help. We believe some action should be taken whereby the diversified gifts of all our ministers may become more fully utilized to the church. From all parts of our Yearly Meeting comes up the cry for more pastoral care. That this want should be met in some way seems to be the opinion of all. How to meet it is a question which we think demands the prayerful attention of the Yearly Meeting. The idea seems to prevail amongst Friends that this work should largely devolve upon the elders, whose duty it is to see that proper pastoral care is extended to all. Whether this theory is cor-

rect or not, one thing is certain, hitherto the work has been sadly neglected, evidently to the loss of the membership. In nearly all our meetings we have members who are qualified for pastoral work, and if encouraged to that service by the authority of the church, we have no doubt that much good would result therefrom."

Iowa Yearly Meeting passed a law in the same way. This is the feeling throughout the Society, I think. I know it is in the West. I want to give this to you in words just as it is, because it has attracted a good deal of attention from the fact that has been stated that we have had a committee of evangelistic and church extension work. I was superintendent last year, and this year have been appointed by Iowa Yearly Meeting without a dissenting voice and with the voice of every one, and I have been operating upon this system the past year. I will read the following conclusions from the minutes of Iowa Yearly Meeting :

" 1. That it is advisable for each particular meeting to have a regular ministry ; and that meetings be encouraged to call and support ministers in laboring among them as pastors, as far as in their judgment may seem wise and practicable.

" 2. That the Evangelistic Committee of Iowa Yearly Meeting be authorized to provide as far as possible for the supply of ministers and workers in meetings desiring such help, and that they be instructed to give such pastoral advice and aid to any needy places within their knowledge as the Lord may lead them to see advisable."

Now, this is the minute that covers this whole matter. Here is an explanation which I will read, which but few of you have ever heard or seen :

"EXPLANATION.

That all may clearly understand the reasons for the above action, the following explanation is subjoined :

By a regular ministry is not meant that a single person should be placed at the head of a meeting and do all the preaching, nor that there should necessarily be preaching in every single instance. The Lord has appointed the preaching of the Word for the conversion of sinners and the edification of His church, and this of itself is a sufficient reason why

the Yearly Meeting should desire that all meetings under its care should have the benefit of this divinely appointed means of growth and power. Not only the nature of the case, but the history of the church as well, shows that wherever the regular ministration of the Gospel has been wanting there has been weakness and decline, or at least, no growth and aggressive work. The fact has been developed, in the consideration of the subject, that there are many meetings within our limits that have long been suffering from this cause. Many of these feel their own need. They long for clear exponents of the truth to come and labor among them. They would be glad that some one should have the pastoral oversight of the flock, and would willingly contribute of their means toward the partial or entire support of such, but they hesitate lest they be disloyal to the principles of the church. The simple knowledge that the Yearly Meeting encourages them would in many cases be a sufficient motive to them to provide as far as possible for this want. By this action the Yearly Meeting encourages its meetings to consider well their needs in this regard, and to try as best they can to make provision for them. They are expected to proceed prayerfully and prudently, with a view to their growth in grace and the knowledge of the Lord Jesus, and to the furtherance of His kingdom. This action is not to be understood as interfering with the conditions of those meetings where there are ministers laboring faithfully and efficiently in the Lord's work, and yet providing their own support; it simply encourages all meetings to act wisely and earnestly with a view to their highest spiritual interests. Nor again must it be construed as taking the worship and service out of the body and putting it into the hands of one or a few men who shall lord it over God's heritage. Our principles forbid this. The pastor is to be one who shepherds and feeds the flock, who discovers and calls into active service all the various individual gifts, who not only gives time for such but encourages and assists in their development. He is to have the oversight, not for his own repute as a preacher and leader, but that the whole church may be a living, working whole. This action of the Yearly Meeting recognizes the autonomy, within the limits of the book of Discipline, of the individual meetings, and makes them final judges of what pastoral oversight they may need. They are encouraged to act for themselves, but always with a

view to the glory of God in the use of every divinely appointed means of grace.

One of the chief reasons for this action is the deplorable fact that many individuals brought to Christ through the labors of our evangelists have been left almost immediately to themselves, and in many instances have fallen away from lack of care and instruction. New meetings set up, and little companies of believers in out-of-the-way districts, have suffered in the same way. Our pastoral oversight has not kept pace with our evangelistic ingathering. It has seemed to some of our most earnest evangelists wrong to go out and beget children unto God through the Gospel, if the church is to leave them to die as soon as born. It has seemed to the Yearly Meeting high time to do something in this direction, lest we lose the favor of God which He has so abundantly shown us in the great awakening that has nearly everywhere come to us.

Many of our meetings wish to provide pastoral care for all of their members, but are scarcely able to do so to the desired extent. They are freely to make their wants known to the Evangelistic Committee of the Yearly Meeting, which is to consider their case and give them such financial aid as may be in its power. The whole church thus through its committee proposes to assist in bearing all these local burdens, and so to fulfill the law of Christ. Any needy places coming under their knowledge which scarcely know their own wants, or through weakness and discouragement hardly know how to proceed, are to have the benefits of their counsel and assistance. The action of the Yearly Meeting is not to be construed as giving its Evangelistic Committee general jurisdiction over all individual meetings so as to interfere with their independent self-direction. It is simply to assist as far as possible those meetings desiring help, and to give advice and assistance to small needy meetings and little remote companies of believers that they find to be in need of the larger wisdom of the superior body. The Yearly Meeting feels the importance of the great commission to 'go;' that difficulties and perplexities and liability to fall into error are no excuse for not 'going;' that a 'going' church is much more likely to be a wise and healthy one. It believes it to be its duty to 'go,' prayerfully expecting the fulfillment of the 'Lo, I am with you always.' It believes that it is its business to

make trouble in this world until sin has disappeared. In this belief and with the burden of the great commission resting upon it, the Yearly Meeting has adopted these propositions, with a depth of Christian harmony in its action and a unity of sentiment that have scarcely ever been surpassed in any of its transactions."

I have only this to say as an apology for reading this, that you have never seen it. In view of the criticisms that have been passed, I wanted you to know upon what basis we are acting. I am acting as general superintendent of the pastoral and evangelistic work in Iowa Yearly Meeting. This has been going on just one year, and the outcome has been perfectly surprising to ourselves, in the kindness with which our churches and our ministers received this, and the harmony and fellowship that it has begotten among us: so that our churches are scattered over half the United States, for we have churches in Wisconsin, Minnesota, Dakota, Iowa, Nebraska, Washington Territory, California, Texas, New Mexico, and other States, and quite a number of members in every Territory in the United States, belonging to Iowa Yearly Meeting. In a certain neighborhood this year, two of our members, not ministers at all, were encouraged under this administration through one of our superintendents, to go out and labor, and they labored in school houses and other places, and it was a great development of their gifts as well as a great blessing in the saving of souls; and new meeting houses have been built right in the center of that work. The Monthly Meeting has appointed these two men to take charge of those meetings until they are brought to the ability and strength to take care of themselves. And there they are without being recorded as ministers. We are doing what we can to open the way for every servant that has been called of God. I have been surprised to find out how many young men and women have been thinking for a longer or shorter period of time of the call of the Lord, and they had never opened their hearts to any one. From my peculiar relation to them, they have opened their hearts to me, and I have received letters that have caused me to lose sleep when I ought to sleep. And the Lord has blessed me wonderfully at this time in my life. Having spent all my life in the work of the Gospel of Jesus Christ, has given me a large place and a large field in this direction, and in these evening days of my life I feel that the church has come to my rescue wonder-

fully and helpfully, and if I should never live to accomplish another year's work, I feel as though the church was so wonderfully in advance of what it has been, for which I have prayed all these years, amounting to more than a generation, that I feel that I have been greatly blessed to see the work of God go forward. When I see these young men and women coming to us instead of being closeted with other ministers and fathers of the church, I know they have found an official avenue opened where they can come and open their hearts. Our ministers in Iowa, with very few exceptions, are all absolutely poor. Not one-fourth of them own a cent of property or a home, and probably never will, and all have the privilege of finding an open way, and there is a blessing resting upon them, spiritually and temporally, and resting upon their work.

As to this one-man supremacy or rule, I want to say here, and I have come to a time of life when I do not indulge in simple assertions without the most abundant proof of what I say, I do not see one thousandth part of the assumption in connection with our ministry that I saw twenty-five years ago.

JESSE W. WILMORE, of Kansas Y. M. : In so august an assemblage as this, I would far rather hear than be heard, and yet this is a subject in which my heart is so deeply interested that it seems to me I can scarcely do less than to occupy the few minutes allotted me as best I may, in a line of that proposition in some respects a little different from others. Great fear has been expressed in regard to a one-man or a one-line system. In my estimation, this is the occasion of all the difficulty in our church on this subject to-day. We have but one name under which we recognize everything of a ministerial character. When the revival influence broke out, as we all of us bless God it did, we saw grand and glorious results coming to the church. Our own members were awakened, fathers and mothers who had occupied prominent places in the church to advanced life, were converted,—happily converted to God. It was a time of rejoicing in the church's history. In this rejoicing it is no wonder that every man and every woman who had a gift from God pressed out to try to be an evangelist—such a grand work—for there were various inducements to this end which I will not attempt to describe, for we can all understand them. But only within the past few years has the church awakened to the fact that while

we were gathering into the fold and bringing precious souls to accept Christ as their only hope of salvation, by the hundreds, we were also getting into the church an element that was not strong, that was not able to help carry forward the interest of the church as it ought to be. We began to look around and see what was necessary, and the result has been on the other hand the cry from every place, almost, more ministerial help! Having had the humble position, and it has been very humiliating indeed, of pastoral superintendent of our Quarterly Meeting for three years, having visited the meetings in that portion of the land and tried to ascertain their needs, the greatest need expressed in every meeting, I believe, was that of systematic pastoral effort. Now, we recognize the gifts of which the apostle speaks under various heads. We take the Scriptures as our outward guide, drawing our conclusions all from this. Is there danger in letting the Lord's plan have a free operation in the Friends' church? Is there danger of God's way doing us harm? The only thing that we want is that every man and woman may hear the voice of God saying to him or to her, "This is thy work, this is thy place"; then, with soul and heart consecrated to God, to step in and occupy the place with deference to every other person, and recognizing that all other persons in the church have equal rights in the position in which God has placed them, with himself. No jealousy can ever occur between individuals who are thus wholly consecrated to God, and under the guidance of His Holy Spirit. And there will be no conflicts, but we recognize that every system, every organization, must necessarily have some plans. We are just in a condition of development, just beginning to understand our needs. It is not to be wondered at if we should make some mistakes. If we do make some mistakes, it is no evidence that the theory and practice is wrong; it is only evidence that we are beginners, and need to learn much more. I believe that we have in the Friends' church, as represented here, every element that is needed for the upbuilding of that church and the establishment of believers in the faith and hope of the Gospel, as well as a large evangelistic gift of gathering in from the outcasts. And what we want is for the church to uphold all of the means, money not excepted, and use the talents God has placed within the members for the glory of His name.

HOWARD NICHOLSON, of Canada Y. M.: I have fully appreciated the beautiful picture laid out before us by the Friend who opened this meeting in speaking of the sanctified ministry, but I have an unfortunate disposition to look at the facts of the case. I have continually before me the fact of what the church is and what she has been in the past. I notice a part of our subject is the proper relation of the ministry to the church, and I hold that we, as a Society, have missed the proper relation of the ministry to the church. The ministry must be above the church. We have been endeavoring to lower it for years. We have been holding up the view that the minister is one of ourselves, and have said, "Go and labor with your hands or with your brains from Second-day morning to Seventh-day night, and then on First-day you shall come to the meeting and from a depleted mental and physical treasury, feed the people." In this way we have tried to maintain the church in its strength, and I say we have failed in the effort. A prominent minister in a sister Yearly Meeting published in the recognized organ of London Yearly Meeting this fact a few years ago: He said he found in the concourse of people gathered in by the Salvation Army numbers of the people that we failed to reach in our own meetings. Shame that such a statement should ever be made! Shame, with our vaunt that a Quaker could shake the country for ten miles around, that our ministry should have to go to the Salvation Army to find a concourse of people. Do not misunderstand me. I am not in favor of ecclesiastical domination; I am not in favor of a hireling ministry, but I am in favor of the higher education of our people, not only for the people, but for the ministry. A young man who has been laboring among you, who is now a recognized minister, and has been in the Lord's service for many years, once told me he had not the faintest conception of the means by which he might elaborate a text before the people. And I encouraged him and gave him my method, and I have a letter from him in which he has told me how when he went home and found a text and knelt down with his open Bible before him, the Lord enabled him to open up that text wonderfully. We have talked about higher education for our members, and now I say we want higher education for the ministry. We want to lift them above the people, and if we want to do that, we have to lift the people. The congregation will grow under the influence

of a sanctified man—grow as it never did before, and the minister must grow with it. The minister must, like Saul, continually be head and shoulders above the people. A very eminent minister in London Yearly Meeting, a few years ago, described the sermons of the ministry of the Friends' church as a series of texts more or less connected with one another and interjected with a few phrases between them. I believe that in that wondrously sarcastic remark we should reach the truth. I believe that in our depleted congregations and empty meeting houses, we have found the result of that fact. And then again we have had as high as sixteen preachers undertaking to fill the place of one. I believe our congregations suffer from too much such preaching. I believe that if they receive the baptism of the Holy Spirit, while this one meeting might form a center for education, they would branch out here and there and that one man would be left alone to feed the flock in each place. These are my views in relation to the duties of the ministry to the church.

And, now, what are the duties of the church to the ministry? Why, to nurture the ministry. All the ministry, though, does not need the support of the church. Well, because a man is called of God to labor for His cause, to labor while receiving support from the brethren—ah, dear friends, you do not know the brokenness of our own will that causes us to accept such offerings—is the man of wealth and property whom God has called to a like office going to be maintained in humility alone, and the one who receives support going to lord it? I fail to see the force of the argument. I dread the loss of the responsibility were my material support not dependent upon my gift in the ministry. I tell you it leads us to faithfulness. I tell you when we know that we are supported and our families depend upon what is offered, it is an increased impetus and guard against physical laziness, against that continual desire to desert the cause for the work and all those things that deter ministerial effort.

BARNABAS C. HOBBS, of Western Y. M.: I feel very much interested in this discussion. I am like my friend at my right, here, I want to deal with facts. If we cannot have facts, theory will amount to but little. I have been determining this question as well as I could from the Scriptures, which I think is the standard that we ought to go to. I find

the word pastor in describing the subject as a polity four times in the Old Testament and twice in the New; as regards authority, the word pastor is used seven times in the Old Testament and once in the New; in Ephesians there is the expression, "And he gave some apostles and some prophets and some evangelists and some pastors and teachers," using all these terms in the plural number in every case where they occur. When they are put in a position in the church, they are always put in the plural number and not in the singular. There is a fact I want you to notice, that the apostles always wanted authorities over the church put in the plural, and never put one man over a church. The word elder applies to both the Old and the New Testament. Let me state, as a fundamental principle in this matter, that the synagogue and synagogue worship was not a part of the ritual law of Moses. It was as much a part of the Gospel in the Old Testament as in the New Testament, and in the change of dispensations. I discover no change whatever in the management of a synagogue service. But Christ and His apostles kept right on, without changing the readings and the lessons and the Sabbath-school, and when that was through, then, "Brethren, if you have anything to say, say on." There was a freedom of the ministry. And during the lesson of the Sabbath-school the Rabbi would read the lesson, but there were elders in the church to hold him to the truth in his interpretation. He could not do as he pleased. There was no authority that was independent in the synagogue service amongst the Jews, set up by the Lord's authority, and Christ Himself sanctioned this by submitting to that usage and harmonizing with them in this service. The word elders is used ninety-seven times in the Old Testament as authority in the church, in the plural number, and five times in the New. The word shepherd, in the Old Testament, is used twenty-five times, and in the New Testament six times, as an authority in the church, that is,—I am speaking of the character of the shepherd,—it is spoken of that many times; and as an authority over the church in the plural number it comes twenty-eight times in the Old Testament and three times in the New. The word overseers in the Old Testament is used as superintendent of the work, generally in connection with church business. When we come to overseer in the New Testament, it is used once in Acts xx., 28. As regards the presbytery, Paul to Timothy, 4th chapter,

and 14th verse, "Neglect not the gift that is in thee, which was given thee by prophecy with the laying on of the hands of the presbytery." That is, *all* the authorities in the church, not for *one* man to consecrate him, laying his hands on him, but it is in the plural number, by the *authorities*. Here you see the distribution of power. And the word bishop, Paul to the church of Philippi, "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi with all the bishops and deacons," showing they had several bishops in each church and several deacons in each church, the deacons to attend to collecting the money and business affairs, and keeping the finances of the church in proper order; and the bishops for the purpose of superintendents, the equivalent of overseers or presbyters. Here is the way in which, as I discover, the whole church authority is recognized. Now, Friends have spoken from both continents of the importance there is of having somebody to do evangelistic work, who is to go out into territories where a church has not been established and gather a church in. Those were supported in all Paul's experience by the churches behind them. They furnished means to push him forward into new territory, and did not draw upon those he was going amongst, or else they would think he was going for their money. So this was done until they were brought into the church, taught and built up and established as a community, then he stepped out and appointed elders and deacons and prophets and bishops to do the work of the church by associated action.

ISOM P. WOOTON, of Iowa Y. M.: I propose that this discussion shall not be ended in this session. We can plainly see that it is the all-important subject in this Conference, and I propose that we continue this over, or now enter upon the rest of the discussion with the short time that is before us with the understanding that it is to be continued over to the next session.

TIMOTHY NICHOLSON, of Indiana Y. M.: That would be delightful if we had a week, but there are other subjects which the committee think should claim the attention of this Conference. We cannot get through these matters. We have to leave them with just touching upon them.

(The wish of the Conference being taken, the Chair decides that the subject shall be continued.)

JOSEPH STORRS FRY, of London Y. M.: I feel that the subject that is now before the Conference is one of the most important and also one of the most difficult and delicate questions with which we can deal. And I feel also that it is one in regard to which we must be prepared to exercise a great deal of charity and a great deal of forbearance one toward another. I do not think it becomes those of us who come from the more settled districts, where the work of our society has been pretty well organized, and where the condition of things is very different from other places, to deal harshly with those Friends who, placed under different circumstances, are honestly endeavoring to meet those circumstances and the needs of those by whom they are surrounded, according to the light they have. I have no feelings of harshness toward them, even if their methods may be such as do not entirely commend themselves to my own judgment.

Speaking of the relation of the ministry to the church, I suppose that the pecuniary question is one which presents considerable practical difficulty. I must speak in my own behalf, and not commit any of our colleagues in anything I may say; but my own conviction is, that where a man or woman has received distinctly a call to the ministry of the Gospel of Jesus Christ, and is required by a sense of duty sanctioned by the church to exercise that ministry, and there are circumstances which prevent him or her from laboring for his own support and the support of his family, and when he is not possessed of means which are sufficient to enable him to live in reasonable comfort, he has a right to look to the church with which he is connected for such assistance in his outward affairs as he may need. To my own mind it is very clearly, indeed, laid down in the New Testament. I, therefore, do not in the abstract object to the support of ministers—that is, their wants being provided for, whether they labor at home or abroad, who are so occupied with the ministry as not to be able properly to support themselves. But when we get beyond this general proposition we meet with many practical difficulties; and I want many of our Friends who in their arrangements seem to have gone a little beyond the line laid down by our Society, but who are also conscious of the difficulty which

our old system has brought with it, and see the need, perhaps, of some new arrangements—I want them to remember that all the difficulties of this question do not lie with the recognized practice of the Society of Friends. Those of us who have had much intercourse with our dear brethren and sisters, the members of other denominations, who have seen a little behind the scenes of the conditions of ministerial life, and the connection between the ministry and the congregation in those cases in which the system of regularly organized and paid ministry is adopted, are well aware that there are difficulties arising under that system not less formidable than those which arise under the conditions which are around our Society, and whilst we are trying to avoid a Scylla, let us not endanger ourselves of being destroyed by a Charybdis. I want us to remember, in maintaining the Gospel ministry and the simple arrangements which we have been accustomed to in our own church, that we have in the experience of two hundred years received a great deal of Gospel privilege, that we have been provided with a suitable and edifying ministry to a large degree, and the Society has flourished and spread its branches in this great country, and has furnished men and women who have held important places in our own church and in the universal church, and held places of importance in the world around them. We must not then think that our system that has existed has been a failure. I want rather to ask our dear friends who are so very earnest in the establishment of a systematic ministry, and who appear to have received considerable benefits and help under it, who have organized a system of pastors, or think it desirable to do so, in nearly every meeting, that pastor, as I understand it, having a position of precedence over the other ministers in the meeting, to consider whether, whilst seeming to receive benefits from these arrangements and feeling the glow and enthusiasm of their new arrangements, whether they may not be going too far in a direction in which some of us may not have gone far enough. It is very possible that some of our older meetings and societies have been rather too slow in adopting new methods, and have not seen all that is capable of being done without transgressing anything that is a principle amongst us, but I am afraid that some of our Friends in some of the meetings, in endeavoring to meet a recognized want, have gone a little too far in the efforts of their loving zeal in endeavoring to bring

all under the teaching of the Lord Jesus Christ, and I am afraid they have been involving themselves and the Society with which they are connected in some danger which, perhaps, they have not seen. Let us remember that while it is a dangerous thing for a congregation to be destitute of a suitable ministry, we cannot forget the condition into which churches have lapsed who have depended too much upon human instruments, who have set up one man as the lord over God's heritage in each place. Surely this has not been what we could desire. We cannot embrace every conceivable advantage, and in order to maintain a great principle we must sometimes be willing to suffer some temporary disadvantages. It may be that the principles of our Society might be more rapidly extended if we were willing to adopt methods which some of us feel restrained from adopting, but I doubt whether our success in the end would be greater as a portion of the church of Christ. I dare say that it will be felt by some of our Friends that we in London Yearly Meeting have been adopting arrangements similar to those which have been adopted in Iowa, but it can be explained to the meeting that there has been an earnest desire of those who have been connected with the home mission work in England, not to set up one man over another, or to extinguish the spirit that has been bubbling up there, but to make all in harmony with the existing conditions of our Society and Monthly Meetings. Some of our dear Friends, it may be, think we have gone too far and are not satisfied with what we have done, but we have tried to do our best, and I am not disposed to condemn those who are going farther into districts where their difficulties and responsibilities are very great; but I want them to calmly consider the whole question, and see whether there is not a need for a little meeting each other on both hands. I think we in England may need to be aroused to the influence of those around us, and to be aroused to more zeal and love to them, but I want that nothing shall be done to bring the Society into difficulties in the future which shall be greater than those out of which we are escaping, or to interfere with what I consider the glorious privileges of the Gospel of Christ, its freedom and blessed liberty in Christ. But while believing in the divinely blessed ministry, we must not forget the ministry of Christ Himself, and there may be a growth in Christ in souls, which may not always be found under the most elo-

quent ministry. I want that scope may be given in all our meetings for that silent ministry without which all our ministry, however gifted, may be comparatively in vain.

DAVID H. LANE, of New York Y. M.: While there are many points on which we can agree and unite as to the priesthood of believers and the call of the Lord to the ministry, also, I think, we can agree that a meeting can continue to be healthy only where there is a regular ministry. It appears to me that a healthy ideal meeting, a fully-developed meeting, may have all the functions and opportunities within itself, not only to develop itself, but also to carry out the Gospel—evangelists, pastors, teachers, all the necessary functions for the work of the church. There are in our different Yearly Meetings, perhaps—I know there are in ours—churches that have been largely gathered in by evangelistic work, that must have, if they live, some help until they come to this mature state, the state wherein they can help themselves. In all the Disciplines, I expect, of our Yearly Meetings, we have provisions made to care for those ministers who feel called upon to go out under the authority of the Yearly Meeting to preach the Gospel, to pay their expenses, and to care for their families, to bring the work and the worker together.

In reference to the pastoral work, if you please to call it such, if a minister feels called upon to go to a certain place and remain six months or remain a year, is it any different principle that the meeting to which he belongs or to which he goes shall pay such expenses as are actually needed? I want to say that I believe the place we ought to occupy in accord with the views of the Gospel which we hold, is between two extremes. I believe that we may have such an organization within our church as shall furnish the necessary means for a minister who feels called upon to preach, whether it be for one day or one year in a certain place, so that he may carry out his concern, by such a wise provision in the church that it shall not clash with our well-understood views of the freedom of the Gospel ministry. In short, the preaching of the Gospel should not be hindered from this need in the ministry. For this I think this Conference ought to labor.

TIMOTHY NICHOLSON, of Indiana Y. M.: I was very glad when one of our friends read from Indiana Yearly Meeting's

minutes of 1885. At that time the Evangelistic Committee in its report suggested, and brought it to the attention of the meeting, that pastoral work was largely the business of the eldership, and the matter was taken up by the Indiana Yearly Meeting of ministers and elders by minute, and sent down to all the subordinate meetings, and since that time much work of that kind has been done in this Yearly Meeting, and I believe if it were followed up in the way in which it should be done by that body, it would be found to be the most satisfactory solution of this question of pastoral work.

CHAIRMAN: A communication of the Business Committee on the subject of the Ordinances, referred back to it this morning, will be read, and the Conference will decide, after it is read, whether they will dispose of the matter now or not.

(The communication* is read, and the Chairman decides that it is the mind of the Conference that the report of the committee be adopted.)

Conference adjourned.

SECOND - DAY EVENING — 7 O'CLOCK.

CHAIRMAN: We will resume the consideration of the subject of the ministry.

MARY JANE WEAVER, of New York Y. M.: We have heard a good deal during the sessions of this Conference about the universal priesthood. I believe I accept this as fully as anybody. I believe in it. I think if we are converted children of God through faith in Jesus Christ we belong to this holy priesthood. I know Peter said in his general epistle, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvelous light." And it seems to me that the ministry is something not apart from this, but that it is something more. We believe that men and women are called of the Lord to preach the Gospel. And I believe that every minister of the

NOTE. — * For this communication see page 15, Report.

Gospel must be a priest, but I do not believe necessarily that every priest is a minister in the sense that even our church acknowledges that. If they were, we could not believe in gifts, as we do. And I believe the church is under obligation, in acknowledging such a gift, to foster, cherish, and develop it, and to make the one who has received it as efficient as possible in the vineyard of the Lord — it seems to me the church is under obligation after having acknowledged the gift to do this thing. I think sometimes we get confused about this matter. I can remember when I did not quite understand it. I heard so much about the universal priesthood of believers that I did not recognize that there was much difference, and sometimes I thought that people had the idea that a call to the ministry only put them in a place where they were to be watched a great deal and checked. I do not speak from personal experience, but I have seen a great deal of it. And I want to say again, after the church has acknowledged this gift, the person who has received it sustains an obligation to the church that others do not, and unless the church does all she can to foster and help, she is not in sympathy. Our brother told us it was necessary for a minister to be educated and to read, not only religious tracts, but other books; he must be informed as to what is going on in the world, and be able to converse with young people, and able to help people when in difficulty. But I wonder how a poor man or woman who has to work ten hours a day to get bread and butter for the family is going to be able to discharge such duties. It seems to me our church has been suffering all these years because our ministers have not been cared for, their wants supplied, and provision has not been made to make them better fitted for their work. I do not know how we are to study much if we work ten to fourteen hours a day, as a good many women do, as a good many housekeepers, wives, and mothers are compelled to do.

Then there is another thing; some of us object to the support of the ministry. We say a great deal about hireling ministers and about priestcraft and all that. Why, we support all evangelists. It has almost always been done. If a man feels a concern to leave his family and to leave his church that may need his ministry and is perhaps going down, to go out and spend a day here and there and in another place, why, the Discipline requires that he and his family shall be

cared for. The meeting that really needs his work is placed under obligation by the Discipline to pay him for going away. I never felt that that was just right. I cannot see why it is not equally consistent to care for a person who stays at home and gives his time and strength and effort to work that is needed right in his own neighborhood; I have never been able to understand why it would not be better for our church to encourage ministers to stay at home and do work where they are most needed. The railroads get a good deal of the Lord's money, and it takes a good deal of time, and perhaps the minister may come back without a soul saved and not much done, while he might have stayed at home and saved the money and a good deal have been accomplished. I do not see the sense of it. I think a man ought to be encouraged to stay at home and do the same kind of work; and if we thought so, and would pay him for staying there, it would be better for the church. I have known men to go traveling about that were not so very acceptable, and right in the meetings they visited there were ministers that were a great deal more acceptable to the congregation than the minister who came. I think you have all had an experience of that kind. You have felt a little uncomfortable when a man or woman came that did not know just how to preach, and you have sometimes been very much relieved when the meeting was over. That should not be, but it surely is the case. There must be something wrong. I do not believe our church is discharging her whole duty toward her ministry. There is something wrong. I do not know that I could give a solution of the difficulty. I think some people are recorded to preach that ought not to be, and people sometimes receive minutes to travel who ought not to have them, and I think we are a great deal more willing to encourage evangelistic work, or what appears like that, than we are to encourage ministers to stay at home and do the work that is needed there.

BENJAMIN TRUEBLOOD, of Iowa Y. M.: I think that the correct solution of the difficult and very important and delicate subject which we have under consideration lies in a true distinction between a correct theory of the ministry and a correct theory of the application or practice of the ministry. Now, of course, the correct theory of it is, as we have heard over and over all the years of our lives, that it is always under

the Headship of Christ and under the guidance of the Holy Spirit ; that the call to the ministry is by the Lord Jesus Christ through His Spirit, and that after the call is made and the individual is in his work, the minister in all the exercise of his gift in every direction is to be under the continuous guidance of the Spirit. Now, that is, and it always will be, the basis of our doctrine of the ministry. You need never fear. There has been no change in that, and whatever change there may be in the mode of belief, everybody goes back to that basis. And whenever we come to a time that we shall recognize any other basis, a basis of education, a basis of wealth and position in the church, a basis of ignorance in the church, or any other basis whatever, then a sad day will have come to us. But there is a vast difference between a correct theory of this basis of the ministry and a correct theory of the application of it

Now, to speak briefly to two points before I pass to this main topic: It seemed to me very clear that the priesthood of believers has absolutely nothing to do with this question from beginning to end. Anything under the guidance of God's Spirit in any form whatever can never interfere with any other truth of the Gospel,—as the priesthood of believers. So as to the liberty of prophesying,—if you make that mean the liberty of any Christian at any and all times to speak and teach in the name of the Lord Jesus Christ, it could never be carried out by everybody and all persons in all places, or we would have an endless confusion. It seems to be consistent, therefore, with the exercise of each gift in its place, even if somebody's liberty to prophesy is curtailed for days and weeks and months and years. The liberty of prophesying cannot mean that everybody can preach at the same time, everybody can pray at the same time, everybody can teach at the same time; and it must therefore be interpreted as in harmony with the proper and beautiful exercise of all the gifts of the church. Now, as I understand it, we not only hold that God calls to the ministry, but by His Spirit He guides in the exercise of the ministry on all occasions. That is, our theory of the practice is, that it is always to be under the guidance of God's Spirit. Now, what does that mean? If you interpret it to mean that at a certain time in the past history of the church, God's Spirit led into a certain form of exercise of these gifts and into certain forms of meetings in

which the gifts were exercised, and so that it must always be so, then you shut up this guidance of the Spirit forever to a single line, and whenever you have done that you have said that the Holy Spirit cannot guide in any other direction whatever, and therefore you have limited His exercise, and there no longer is a variety of operations. And if you say that the Holy Spirit in any one age or generation has guided the church into the wisest and best method of the ministry or public meetings in that age, and then say that must be the same for all time, you say that every age of the church and every circumstance of the church must be shut up to a limited line of action, and so you have curtailed the operation and action of the Spirit and made it forever impossible for there to be a variety of operations in that line, and you have made the one body of Christian men and women in one age the judge of the guidance of God's Spirit in Christian hearts in all ages. That is certainly the logical conclusion to be drawn from that. It comes to be, therefore, a great truth in regard to the guidance of the Holy Spirit, that the church in each age, and the church in each community, the body of believers in each state and in each nation, under the peculiar circumstances under which it is situated, must be then and there, and they only, the judge of what is the guidance of God's Holy Spirit; because God's Spirit, as present in His church, present in the hearts of the believers and in their intellects and in all the operations and actions of the church, is only present in the living body as it lives now. And, as far as I am able to see, after long and careful study on this subject, the Holy Spirit has never made but one single time in the history of the church when one line of action and thought was shut up, forever to be so, and that was when He closed the canon of Holy Scripture, and left it to be a guide forever in the history of the church. That is never to be repeated. That is a question the Holy Spirit never intended to be opened. But in all the practical development of the operations of the church He was to be with the church to the end of the world, to be living and acting and moving in the church; and therefore the church at any particular time is to be the judge of what His guidance is. It seems to me that this is the real solution of the difficulty. It is not a question of where the greatest danger is, because you know, as students of church history, that there has not been a line of the

Spirit's action in all the past but what has been taken advantage of by designing, seductive, and wicked men, and the very course that has been dictated and prompted by God's Spirit has been turned into a lie by false teaching by wicked men. Throughout the exercise of the gifts of the church that has been true. It is not, therefore, a question of where the greatest danger lies. So if you say that there is extreme danger along the line of what you call the one-man ministry, and if there should develop occasions in which there is an extreme exercise of a one-man power, that does not prove at all but that the Spirit's guidance may be leading into something that may by wicked men be turned into something of that kind. If the form of our meetings in the past, and our ministry in the past, drifted into that condition when silence became dead and when the ministry became a simple routine often, and the repetition, as many know, of pious nonsense week after week and year after year in many places, that does not prove at all that the system of silence and that the system of ministry at that time was wrong in its original form. Notice my point, please; it is not a question of the greatest danger. The only safety from danger in any of these lines that you can set forward is in the living presence of God's Spirit in the church, guiding and holding to what is true and right and just in all these things, and wherever that is, there can no exercise or form of exercise, no gift of ministry or method of its operation in the church, turn to evil. So we are to seek the solution in that line, not where there is the most or least danger, but what is wise and judicious under these circumstances, in this particular time. And if men in after generations should turn this system into a lie, that would not be our fault. We would be wrong if we did not do what appears best to us now.

Now, it is not clear to me at all why God's Spirit may guide one individual to travel in the ministry for a year, or five or six years, and receive thousands of dollars of money, and never work a day and do nothing but preach the Gospel—it is not clear to me why the Spirit of God should do that, and yet not guide in the selection of an individual who shall preach through an equal series of years in one place and Friends support him all that time. It is not clear to me why one is not as plain as the other. It is not clear to me why a man can preach the Gospel and do a great deal of good in

that way, and be blessed of God in that way, and on the other hand an intelligent man cannot be called to preach the Gospel with greater effect and power, just as the other preaches it in his way. I say it is not clear why one of these forms should be guided by the Spirit, and we should say that that form is cut and dried for all time, and yet that we cannot have new forms and methods. I cannot see why if God's Spirit may lead into a form which has developed into the one-man system in many and many a meeting in the Society of Friends, where, year after year, one man has done all the preaching, as in many churches that can be cited by individuals here to-night—I cannot see why the Spirit should guide into that kind of a system that should lead to that assumption, of one man falling naturally into that relation, and yet why He should not lead one man to go where he could be of use in a church where he is needed. I cannot see why when it becomes perfectly evident to the church that God has given the gift of teacher and of pastor at the same time to the same person, and the church, under the guidance of the Spirit, sees that that is the case and is perfectly clear that that is the best thing, I cannot see why that individual cannot be sent to a church under the guidance of the Holy Spirit. Now, the true theory of practice is here: that the methods of operation in all the circumstances of the church are to be as wide and varied as are the particular ones in which we move, and you have no right to say that the cultured congregations of the East, or the cultured congregations of the old world, are to be under precisely the same system and method of work, under the guidance of God's Spirit, as the congregations of men and women that we have to gather on the frontiers, where that great rushing tide of humanity is coming on to our hands continually, and our hearts bleed for their salvation and upbuilding in righteousness. I should have to give up this branch of the church and to seek some other if I thought we were shut up to the one line everywhere, as the true doctrine and practice of this thing, because in that case our church in many places never could be supported and kept up and must go out in darkness. It seems to me here is the relief from the whole question. It is sometimes said that a minister of the Society of Friends cannot promise to go to a meeting to preach, but it seems to me clear that if a man may be led in a meeting to preach on a certain subject, there is no reason in the universe

why God's Spirit may not a week or a year beforehand lead him into the same subject, or may lead him into a position where it would be his duty as much to say he would go and preach at that particular time to that particular congregation, as for him to appoint a meeting at a certain Friend's house on the hill, for instance, and everybody expect him to preach. Now, let us get into the liberty of the acting, personal presence of the Spirit in the church now, and we will be willing to grant that the church now is not the same as it was; we would not have it the same everywhere if we could, and when it comes to be the same everywhere we may be sure that the liberty, variety, and beauty of the Spirit is gone.

The glory of Quakerism, in my mind, in its practical application to the great needs of a world lying in sin, is in its pliability under the guidance of God's Holy Spirit, and I believe it is the grandest system of church society to be found, and its cords shall be lengthened and its stakes strengthened when we rise to the idea of that great thought, and we shall go forth to meet cultured and ignorant men, rich and poor men, and men in position and men down in the humblest walks of life, and we will have a church that will grow and spread over the earth; but we will never have it until this is done. Whenever you shut us up to one method of spiritual guidance, you shut us up to decay and contraction and to ultimate death.

FRANCIS W. THOMAS, of Indiana Y. M.: I regard it and have ever regarded it as a fact in the examination of the principles and polity of our church government and organization, that there was sufficient flexibility in that polity to allow of a perfect and complete exercise of every faculty, of every qualification for usefulness in the church, that it is possible to conceive belongs to the man who is under the influence and guidance of the Spirit of God. There was just such an adaptation of means to the end in the New Testament in its organization. There must always exist something of this nature, in order to bring into exercise the gifts from infancy in Christian experience to perfect manhood in Christian experience, until a man has reached the stature of a man in Christ. I will not detain you long on this point, and perhaps hardly need to say much more. I could adopt almost in entirety the remarks of brother Trueblood, yet there are some things in connection

with this question in the relation of the ministry to the church or congregation, that, as I conceive, are unalterably true, that are unchanged in their general principles and application, and the first is that God has laid down a chosen path by which to lead out and start or inaugurate the church in the world. This is certainly unchanged. The apostle Paul gives us that in the verses near the close of the last chapter of the book of Romans: "Now to him that is of power to stablish you according to my Gospel, and the preaching of Jesus Christ according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith." Every material allegation necessary to assume in order for that perpetuity as the underlying, unchanged principle upon which to start up and build up and perpetuate the truth of Christ, is all there according to the commandment of the everlasting God, and is unchangeable. Now, in a nut-shell, I think we can just take this matter in as expressed in its detail, or illustration, as given by our predecessor, George Fox. If you want men to know the truth you must tell them where it is to be found. In the nature of things it is supposed — it is almost unreasonable to suppose anything else — that the organization pre-supposes a purpose, that purpose pre-supposes an ultimate object that must be consummated by that organization. And it is so with a church, an organization of force, spiritual, moneied, intellectual, educational, and everything that can be combined to make strong and effective the work that it assumes to do, when it takes upon itself the name of a church or organization of believers in order for the accomplishment of the work of Christ. Then in detail, in order to show what the relation of the ministry is to the church, some things seem to be essential, and were so laid down in the beginning, that while they may yet remain, and the church has acted upon this basis, some flexibility on the line of the assertion that was made by B. C. Hobbs in the afternoon session, would certainly be sustained when it was in the plurality. The apostle left Titus at Crete that he might set in order the things that were wanting. There were certain things wanting. The church organization was incomplete until there was a provision made, and that provision was specified in the words in which the apostle reminds him that

he should ordain elders, and the apostle says, "in every city." It would seem that in the conception of the apostle in this relation, he must have taken in a variety of qualifications in order to meet the needs of the building up of that church. What is the ministry of the word for? What is its relation to the church? The first thing in the design of the ministry of the word is to gather souls that are lost to Christ. The next thing is, and it is not a finished work until it is done, they are to be built up in the most holy faith, and for that reason God has ordained and chosen some to be apostles, some prophets, some evangelists, some pastors, and some teachers. There is the relation for the edifying of the body of Christ; first, the gathering in of the lost, and then the building up and saving that which has been gathered — but the gathering in of the lost must be the ultimate object that is to be reached all the time. And to the same end, in order to care for that which has been saved, the Lord of the church gave the meetings, the gathering of assemblies of believers together. And when they are so gathered together there are certain officers or men with certain qualifications that are set over these churches, as was well remarked, and I think the exception was well taken to statements which we have been accustomed to listen to perhaps all our lives, that, in the fact of the recognition of the universal priesthood of believers, we never can take away the distinctive qualifications or gifts and calling of God or the Holy Spirit for separate and distinct church service in order to complete that work. Now, I will just endorse what John Henry Douglas read from our minute of Indiana Yearly Meeting as it relates to the evangelistic work and those features that pertain to the itinerant character of the ministry in connection with that, that was assumed to be a felt want that needed a supply or a remedy. The further remedy is found in our book of Discipline. We made that to reach that want:

"The Yearly Meeting recognizes the blessing to any meeting of a living ministry, and would earnestly recommend Monthly and Quarterly Meetings, wherein several members exercise ministerial gifts, to consider the needs of meetings or companies of inquirers who are not so blessed, and take measures to supply such meetings or companies, either temporarily or permanently, with ministers, as they may think best; taking care neither to require too much sacrifice of indi-

viduals on the one hand, nor improperly to burden the church on the other."

Provision for that needed support is afterwards brought in in our book of Discipline, as we believe, in further harmony and unison with the expressed words of the New Testament Scripture, both for the evangelistic and itinerant form of ministry, and that which may be located and that which is removed to a short distance.

MARY S. THOMAS, of Baltimore Y. M.: Notwithstanding what has been said about the universality of the priesthood of believers, I want to read something that seems to bring out the relation of the church to the ministry, and the ministry to the church. It is found in the first chapter of Revelations. "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion forever and ever, Amen. . . . I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen."

Now, the thought I have in regard to that is that if the church and the individual members of the church would really say, Amen, so let it be, to these two things, we would find out the true relation of the church to the ministry and of the ministry to the church. I think sometimes that individuals and churches have said Amen with very much the understanding a little boy had who asked what Amen meant, and his mother said, "What do you think it means?" and he said, "I think it means good-bye till next week." I think if we will say Amen, we will know what to do to bring the church and ministry into proper relation.

We are all brought into the kingdom of God, and we have the relationship of brothers and sisters in the Gospel. That settles the question of what is to be done with a minister who is poor and needy, and cannot travel from place to place. That would induce the Lord's children to feel that their money is for the Lord's service, and to put their money into the service of the Lord Jesus Christ, who is alive forevermore to direct the workings of His church.

I am very much interested in what has been said about the priesthood of believers. I believe the Lord has called all to be priests, but different gifts are given to them. I was very much interested in what Benjamin Trueblood said, but

I am very much inclined to take a little exception in this way; I think we cannot entirely overlook special gifts. We must not forget to consider in what special form the Lord has manifested the power in His ministry. I think there ought to be less danger in the early church than in the church afterwards of not knowing what the guidance of the Spirit is. I think the object of the church is to bring the largest number of souls possible up to a knowledge of Christ, and to bring the greatest number up to the full stature of Christ. The early church found it profitable to have little form and not to set one man over them. It has been discovered that there is no one instance of any one man being put over one church, while there were instances of evangelists traveling around and being supported by the people. But where they settled down for two or three years they worked to support themselves. They said it was better so. We find in the rise of the early Friends, and of all the different churches, that they began in simplicity, with the least possible degree of form, and the Lord has honored and blessed them in that way more than He has done since. Now, I am willing to run the risk, I say it advisedly; I want this branch of the church of Christ to do the most effective work possible for the Lord in the earth, and I believe it can do it as the early Friends in the early church did, with the least possible form. •In spiritual things, as in natural things, the shape of the mold into which anything is run forms the shape of the thing that comes out of it. You in the West have not yet found out just what kind of molds you are running into. I have not any doubt they will turn out Christian men and women, but I have not any doubt that they would be Christian men and women if you had not had so much of this element in it. What is experience for but that we may be instructed by it? You will find that history repeats itself, and the history of the early church is for our instruction.

Now, I want to say another thing. We have heard this matter of the pastorate talked of, in regard to one man or one woman working in a church, but we have not heard the other side. Friends have told us about it from the one side, from the standpoint of approval. Now, I have had personal experience and knowledge, and reports from those who have seen this system, who have not found it work quite so well for them as you say it works. They have found it to be true that others in the meeting have not exercised their gifts. I have

known it, and others have known it, and so I consider that this form does in some way hamper the development of the gift of the spirit of prophesy. When you have one man over a meeting does that meeting manifest itself as a strong meeting that can take care of itself? [Answers of "Always."] Then what I have heard is not so. I do not want to deny what my brothers say. They know better than I do, but I will tell you why I think this is so. I have heard this morning that it was impossible to leave a certain church that had been under the care of one or two pastors for some time. They said it was impossible to leave it because those who were members of that church needed some outside help, and were not able to hold their meetings alone.

DAVID H. LANE, of New York Y. M. : The minister has a gift from God. It is given to the individual, and through him to the church. It has pleased God to use the foolishness of preaching to convert people and bring them to Christ, and He does that yet. It is one of the most wonderful thoughts that has come to my mind, that God uses human instrumentalities in carrying on His work. He uses human instrumentalities in throwing the influence of the Holy Spirit upon the world of men and women. It being a gift of God and given to the individual, and to the church through the individual, the question comes, What is the duty of the church in connection with it? We, as Friends, in the first place recognize it as the gift of God, and we acknowledge it as the gift of God, and when we acknowledge it as the gift of God it becomes our duty to sustain the ministry; I mean to sustain it with our Christian fellowship, and with our unity, and in every way that we can; and then it becomes the duty of the church to see what can best be done with the minister, as I believe. I believe that there is a proper distribution of the ministry that the church has not taken hold of as yet. I believe that we find in a good many of our churches that where there is a distribution of the ministry, a change of the ministry, the meetings have prospered by it.

But the thought that I want to emphasize more than anything else is this: We hear a great deal said about the fact that if a person realizes that God has called him to the ministry and church work, he must trust the Lord and must consecrate himself to the Lord. He would fail to be an effective instru-

ment in the hands of God if he did not; but we hear little about the other side, that it is the duty of the members of the church to consecrate themselves to the Lord in connection with the gift of the ministry. If we had a consecrated ministry and a consecrated church, we would have no trouble. These things would regulate themselves. The trouble is, we do not, as a church, realize the fact that we should be equally consecrated and feel our own responsibility in regard to it. I believe if we did, then the ministry would be properly distributed, would be properly sustained, would be properly recognized, and it would be exercised far more effectively than it is at the present time. I want to say one thing in regard to pastors placed over churches. I believe it is the duty of the pastor as much as possible to draw out and foster the gifts that he finds in the church, and I believe it is the duty of the pastor to cause the church to help in that just as much as possible, and to put forward as much as possible those who have gifts and are willing to exercise them, and to help and encourage them to do so. I do not believe, or suppose that the Friends here recognize it as a fact, that the pastor is set up over the church to take the place of the gifts that may be in that church, but rather that he is to foster them and draw them out. That is the way I think the thing should work.

And now in regard to the sustenance of the ministry materially. I have spoken of it, and just want to repeat what I said: If we had a consecrated church we would have no trouble as to that.

And now I want to close by using the words of an eminent brother of the New York Yearly Meeting in speaking of the ministry. He says, "If one who has been bound hand and foot in formalism and legalism is allowed a voice, I care not how it is done, but I would have our ministers have the comforts of life, and more than that, I would have the church make a definite recognition that they that minister unto the church shall be ministered unto by the church."

JOHN F. HANSON, of Iowa Y. M.: I rise to bring out an historic point on the question of this one-man system. I want to refer to the second chapter of Revelations, where the Spirit speaks unto the angel of the churches, the angel of the seven churches of Asia. If we follow Adam Clark's com-

ment, which is generally accepted, the angel is spoken of as the messenger of the church, and that messenger stands as the minister, or the one who is responsible to God for the conduct of that church. It is not in the plural, but the singular, and he is spoken to, and through him the church that he represents is warned or encouraged, as the case may be. Now, taking this as a point in history on this subject, it has its bearing and value. Let us see how it may be applied to the case before us. It is the angel, or messenger, or minister, and, as Adam Clark further states it, the same word is used as applied to the elder who had charge of the synagogue. So much for that point. Then as to leadership in the church: It is a principle that we acknowledge everywhere, always, under all circumstances in human society, that there must be leadership. There are men and women born as leaders. We recognize them, they come to the front instinctively, and take their places, and surmount all kinds of obstacles. They go to the place where they belong. And so it is with the church of the living God. The trouble with us in our churches is that because we have not got an arrangement whereby to utilize all the ministers in the different meetings, we have four or five pretty good ministers sitting in the same meeting and looking at each other, not knowing whether the one or the other will lead, and they are in each other's way and tramp on each other's toes, and the church is suffering on that account. Now, if we could have one minister to go around to two, three, or four points badly needing somebody, that would relieve some of those meetings very much and supply a sad need. We like to have two or three overseers in one place the best kind, but if we could have one and could supply two places with the others, that would be a great advantage in our work.

Now, a spiritual church has nothing to fear from leadership. There are right hand men and left hand men, and have been from the organization of the church, and I suppose will continue to be, and as long as the church is made up of human society there will be teachers on all sides, but if we depend upon the present leadership and gift of the Holy Spirit, there can be no danger but what the Lord will lead aright and we will steer clear of both Scylla and Charybdis. As to the provision for the ministry, we all agree, I believe, on that one point, that the ministry must be supported, as ministers have

flesh and blood and need clothes and boots and shoes, and their families need something to eat. There is objection sometimes to letting a congregation support a pastor or minister who has charge there, but there was no objection to a feature that was prevalent among the early Friends, and that was that there was a central fund that was attended to by a central committee for this purpose; and if we cannot have anything better than that, that would be a good thing.

SARAH SATTERTHWAITE CLARK, of London Y. M.: I have been a silent but intensely interested listener to all the debates that have gone on in this house during the course of the Conference, and I have not much to say now, for all I might have said has been so well said by others. But there is one thought I want to drop amongst us, and it is this: that in the relation of the ministry to the church for the harmonious working of the whole, we must be loyal, loyal to our organization. We have gone on together, and it has been evident that we have been well united as regards all the fundamentals of our faith, faith in the Lord Jesus Christ, salvation by Him, the priesthood of believers, the Headship of Christ; I need not go through all the details. It has been wonderful to me that with all the diversity of gift and diversity of thought and feeling and of opinion, we all seem united. So, now, I want us to think of it, that for the harmonious working of all this we want loyalty, loyalty to the Lord Jesus Christ, unflinching loyalty to Him, leading holy, consecrated lives, not simply the lives of ministers, but all our lives consecrated to Him, our purses consecrated to His use also. And then, my friends, all of us being loyal to the Lord Jesus Christ as Head over all things to His church, let us be loyal to our organization, for it has been very evident as we have gone along from day to day, that we must have organization for effective work in the church. So that I want to appeal to us all to be loyal to our organization. I am quite satisfied that a temptation comes in just here, that whilst me mean to be loyal, we let in our own thoughts and our own views and our own interpretations, until we cease to be loyal to our church. So, dear friends, the one thought that I want to add to all that I have listened to is this: loyalty to the Lord Jesus Christ as Head over all things to His church and loyalty to our organization as a section of the Christian church, as members of

the Society of Friends, that so in the love of God in Christ Jesus and in His power the work of His church may go forward harmoniously, and then we shall hear nothing more of the old discords that we hear of here and there, for looking up to the Lord and His Spirit to guide us, if we are loyal to our organization, we shall go forward in the unity of the Spirit and in the bond of peace.

DAVID HADLEY, of Western Y. M. : The object of the church is the development of religious experience. I think that, as a proposition, will not be objected to by a single person in the Conference; and intimately and directly connected with religious experience is the preaching of the Gospel, and that experience and the preached Gospel bear a very intimate, divine relation, one to the other, and that the experience of the church is gauged largely by the character of its ministry, and that its experience will not be in advance of its ministry, is one point.

Another is that the Christian ministry is a distinct office. I feel sometimes, dear friends, that we fail to recognize that by divine appointment the Christian ministry is a distinct office in God's church; and by a failure to recognize the distinctness of that office and give to that office its best relation, it is possible for very much confusion to grow out of not having a proper conception of the office. It has no connection whatever with the priesthood of the believer. That is a distinct and separate subject from the office of the ministry. Now, my dear friends, if we are right in sustaining this view, if we can only get proper conceptions of what the duty of the office is, and what may be expected of those filling the office, it seems to me we may have a solution of this much-mooted question in our church. In the first place, aside from the incumbent, the office has a pastoral relation, and it seems to me we ought to understand something of its relation. Some say if you give this tone and relation to the ministry you will have the usurpation of the few. But I know, for instance, that I have an office as father in my family, and that when that office is diffused or scattered there is confusion in all parts of the family. There is no authority there. But when I take my place in the family and there is a subordination of relation, all things go well. And I believe that in the church of Christ the office of minister has an important bearing with

reference to the question of religious experience, not in matters that pertain to the legislation of the church, but that the office of Christian minister is expected to be exercised in such a way as to develop the religious experience of the church. Hence if you say that if you put a man in this office there will be nobody else in the church developed; I think that is a mistake. If you will give us a true model of development in the office, you will raise the estimation of the office in the eyes of the young people. If a young man gets an education in a community, is it not likely that a dozen other young men will get an education also? Certainly it is, because they see that that young man has made a success of it. If one man gets rich and has succeeded in the line of life he takes up, others will follow, and if one man has stood up boldly and illustrated the success of the ministry, he will attract multitudes to the ministry, from the fact that they see the office filled as it ought to be filled. The ministry is God's ordinance and we cannot get away from it. We cannot legislate it into any other lines than where He has put it; and as to the support of the ministry, God has said that they that preach the Gospel shall live by the Gospel. It is not intended only for the convenience of the minister who is a giver, but that the church may have the blessing of the giver also.

Again, as to pastors. I believe that it is recognized that the office of pastor is essential, and I will give you a little experience I have had. I have been called on to labor in the Yearly Meeting of New York. I found out in my actual experience that when I went to a church where there was no pastor, as, for instance, one place where I went, I had a very small congregation to begin with, and I labored there for two weeks assiduously and preached as best a Hoosier could under the circumstances, and when I closed my work I had a congregation of about seventy. There had been no pastor there, and the whole community had judged the Society of Friends from its local development. I went into another community where a lady who is in the house to-night was pastor of the church, and when I went there I found a good congregation of people, and they were in a flourishing condition and interested in the work of the church. And hence I have found that where there was a recognized relation of pastor to the church the evangelist had every advantage in his work.

AUGUSTINE JONES, of New England Y. M.: I have some doubts about the propriety of a layman raising his voice at this time, but I have a few thoughts which I think I shall feel better to express. I have had, in connection with a school, to struggle with this matter in another form in a very limited way, having a responsibility in a greater or less degree for two hundred children, and recognizing, as I do, that the spiritual development is the most essential thing and the ground work of teaching, it has been a matter of intense thought to know just how far that thing was to be applied most effectively and with greatest success and benefit; and at first I invited ministers from the entire community to come alternately, and carried it on in that form; and then I happened accidentally to hear a man preach who had a round, full, cultivated mind, with a breadth and scope of intellect which seemed to comprehend all sides of harmonious truth, spiritual, intellectual, and all other, so far as any young man could, and I said, that man shall be our man if money and his sense of duty and propriety will allow of it. It turned out that our sympathies met. We were satisfied with each other. The matter was talked over, and he was hired as a minister; he was put in a place of importance and earned his money, but he nevertheless was there as a minister; and every year since I have found something for that man to do, and satisfied him, and found that he was the greatest force in the institution because he was keeping up the spiritual part, and was presenting it in such form that he commanded the respect of those children, and was a constant teacher with them. I feel with reference to this matter that such ought to be substantially the position of the elders, and I think we ought not to seek to change the machinery until we are sure we have tested it to the utmost, and we ought to try our own machinery faithfully and carefully. As a matter of fact, there are two sides to this question; it is not simply the consecration on the part of the minister, but it is the meeting of both people and minister. For instance, after we have the meeting thoroughly warmed up there is no difficulty whatever in securing by prayerful effort the right kind of ministry. In the body of the church is the real difficulty. If we have that support we shall have very little difficulty with them. We hear sometimes that when the snow leaves the mountains then we shall have warm weather, but when it comes warm weather the snow does

leave the mountains, and, as a matter of fact, when we have the right following we will have the right ministry. We ought to give money and support the ministry more freely—it need not be in salaries. I wish for New England that funds could have been left by people who have gone and left money that has been lost, that the money could have been left and used for the support of the ministry, but not in salaries. I do not see why a young man with all the gifts and grace of ministry should be doomed to wear the chains of poverty all the time simply because God has given him a gift. I do not think we are to give them a salary, but I think we should see that they live with all the comforts of those around them.

So, then, if we can work for both, the church consecrated and the ministry dedicated, and if they work hand to hand, and neither of them love gold too much, the minister not working for that, but for the cause, dedicating his life to it, then I believe we shall have reached the solution of this thing, and until that, all the machinery which we employ will not help us. And nothing will do it better than what we now have, if we really and effectually use it.

MARY C. WOOD, of Ohio Y. M.: I think that in different localities we get used to different expressions and words, which, after all, if we just met and became acquainted with each other, we would understand, and then we would find we meant almost the same thing. This brother who has just spoken has given us to understand that the person to whom he referred as being a person that he thought was a suitable one for the work that ought to be done was brought to them by a corresponding feeling on the part of the individuals, if I understood him correctly. And it seems to me that that was the machinery that was needed in that instance. Within the limits of the Quarterly Meeting where I live I have noticed the matter of pastoral work, and I am sure that I can say truthfully in regard to one pastor in a place, that only in one instance have I seen that it has been detrimental, and that was a case where an evangelist who had been blessed of the Lord, and who had been able by God's grace to bring souls to the Lord, and those souls had, of course, an attachment to him, was persuaded by them, though he was an evangelist, to take the place of a pastor; and in that instance I do not think it worked well. If there had been machinery of such a char-

acter as could have advised with him, although the people advised him to stay, if a force that had had some power in the matter could have seen that it would have been wiser that some one else should take the place, that difficulty might have been obviated.

Another thing I want to say is, that I endorse the thought that we ought to be flexible under different circumstances. My mother taught me when I was a little girl that circumstances alter cases. We are here met together, and we love our mother tongue. There certainly was at one time reason for our using this plain language, and to-day many of us love to use it because it is our mother tongue. Nevertheless, under the present circumstances, we do not see so much need of it as there was once, but if we lived now in a place where they made as much difference as they did in the time when George Fox and his coadjutors were living, we would feel just as much the force and necessity of this as he did. So I think, also, that in very many other matters it is the same to-day. And when I have looked and seen how some of our Friends farther west have been able to go on and carry on the work which has been started by the evangelists, by arranging for pastors, I have said in my heart, I am glad the Lord is showing the people in different places and under different circumstances just what He is able to do. And in my own case I have realized it a privilege to know that at one time when my husband and I had conferred together and looked forward to a little change in our home, and had thought of it and talked of it, while thus considering it we received from Friends at the place where we thought of going a kindly invitation to give them some help, and there grew up a kindly understanding between us, and we believed that somehow the Lord would bring good out of it.

And so I believe that it is right for us to ask God's wisdom and help in all these different circumstances, and use wisdom under all the different circumstances.

Now, another word. I have known a dear brother who has been an evangelist, and worked for the Lord, and has been blessed, and his six little children have been provided for by his going out in the service of the Lord, and when he had found that it seemed to be the will of the church that he should remain at home as a pastor, and it seemed that the Lord had called him, he found himself crippled because of

funds, and it seemed that it was right to go and work as an evangelist because it seemed there was no other way in which he could work for the Lord and have his family supported, but I am very glad that there was a way for him to find a place where he could stay at home with his children and be supported. So I bless God for the different circumstances.

DAVID B. UPDEGRAFF, of Ohio Y. M.: I have almost been tempted to offer a resolution that the many things that have been said by the Friends of Indiana and Western Yearly Meetings have conclusively settled this matter, and I have felt as though it was pretty well settled, and I have been waiting to hear somebody ask for counsel, somebody ask for assistance to help settle that question in their own neighborhood. Now, I hold myself open to give advice. But, unfortunately, or fortunately, whichever way it is, I find that those Friends that speak from different quarters, seem to be pretty well satisfied that they are doing about the best they can to carry forward the Lord's work.

I like this word flexibility. It has been a pet word with me for some time, a true, good, blessed word, and it belongs to the Society of Friends, and if it had not been for the flexibility that God has given us by the presence of His Spirit and the power of His truth, we would have been broken into a thousand fragments long ago. But we have stood the storms of many a conflict, and passed through them in love and Christian charity, and in the discussion of this question, we have another evidence of the blessed power of God to hold us straight and true on the line of fundamentals, while granting this flexibility and the necessity of it to suit the special cases as they come under review. And I believe this question has been compassed about with a good many difficulties, and a great deal of prejudice has been engendered by what has been written about a one-man, paid ministry installed as pastor and dictator. These opprobrious epithets have been often heard, and they are hissed from between the teeth of people filled with prejudice and bitterness many a time, and those that have been honest and with a care to know and do the will of God have many a time been prejudiced. I have had some observation up and down the length and breadth of our church, and I am here to testify that I have never seen such a case in the Society of Friends; but where I have seen

the pastors, men of God and women of God, that have been charged, not by men, but by the Holy Ghost, with these blessed ministrations, I have seen the gifts of the children developed and I have seen the freedom of the Gospel, and I have seen ministers recognized and ordained, so to speak, and sent out into the church and the world to do the work of God.

Let me say a word about this priesthood of believers. I think the solution of it is the simplest possible. We are all priests if we are born into the family of God, if we are converted, we belong to the house and tribe of Levi, and we are incipient priests. But the priest of old that was born in the house of Levi was not an efficient priest until he came to years and came to be installed; so while we may all be priests, and are all priests born into the family of God, there is a great difference between the consecrated and ordained and anointed priest of God and one who is set apart to be a priest of God. Then this question does not touch the question of the priesthood of believers, for God has set some to be apostles and some prophets, some evangelists, some pastors, and some teachers, and God has so ordained it.

Another thought: A few years ago the church was satisfied to do without any preacher at all, and often I have seen elders sit at the head of a meeting and be the head and dictator of that meeting, as much as such a thing ever was, for years and years, and no preacher at all. And now the Lord has poured out His Spirit and wonderfully blessed us, it is a strange thing we cannot be satisfied without a dozen ministers, and if the thing was sifted through we have not, on the average, one good efficient minister to each church. I can tell a story about a one-man ministry. At our meeting-house we have five or six men and several women, and we catch as catch we can. We go on the old line there, and we get along first rate, and without a particle of jealousy. But we move on the order of God; and whether there is a large ministerial talent or not, there are gifts among the members of our church, and we are ordaining ministers constantly. I have had the good fortune to have the better part mostly in my work as minister. The Lord says it is better to give than to receive. And I thank God He has given some of the ministers ability to get along upon their own means. And it has been my privilege and pleasure to spend a good deal of money upon the Society of Friends, my own beloved church that I am

providentially placed in and that I love better than my life. Yes, I have spent a good many thousands of dollars upon it, and I do not know that the church will ever do anything in that line for me, unless I have a concern to go to England. I do not know whether I ever will do it or not, but if I do, it may possibly send me. But, brethren, oh, I have been humbled many a time under this very thought, and I will tell you what I have done. I have gone so far as to almost wish that I did not have a penny in the world, that I might receive directly from the hand of the Lord Jesus through faith that for which I could not exercise faith because it was in my hands, I tell you we are barred of a very blessed privilege which the dear ministers of the Gospel enjoy who have to trust the Lord Jesus for pecuniary help.

As to the reference to these different circumstances, I do not know but what we would get through with it if we would just stop being so much concerned about other people. I thought of a certain man and his wife. He was rather a critical man, like some others I have seen, and he said he did not think anybody was exactly right but him and his wife, and even she had queer spells. So I sometimes think we get very much exercised about other people. Ephraim gets concerned about Judah and Judah about Ephraim. Now, I propose that we let this matter rest and allow the brethren in each locality and belonging to each Yearly Meeting, under the power of God, and impelled by the Holy Spirit and their love for souls, to find out the best means for reaching sinners and perfecting saints. And I say this further, and I close with this thought. We have suffered loss to the church, and we always will until we come to give the minister his true place of respect, a proper respect and proper honor, and then our children will learn to believe that when they come to the house of God, he who stands as minister according to the oracles of God, shall say something that is entitled to their hearing and worthy of their respect. I tell you, friends, there are plenty of people who have more honor and care more for their horses than they do for their ministers. I do not say that the church belongs to the minister, but I do say that the minister belongs to the church. "All things are yours, whether Paul or Apollos, or Cephas or the world." They belong to you, and they are for the church to take care of, to give honor to, to provide for,

and to do all things in the name of the Lord Jesus Christ and to His glory.

JAMES N. RICHARDSON, of Dublin Y. M.: I have not many remarks to make on this subject, but I did not like that the subject should close without my saying a few words; and as the dear brother who has just sat down was speaking it seemed as though these words come forcibly to my mind, "The Lord will provide." The subject is the relation of the minister to the church. I have heard much, and been instructed by, and enjoyed a great deal of what I have heard. I wanted to bring before some of our minds two circumstances that took place in our country across the Atlantic in two different meetings that I knew were without recorded ministers. They were very earnest that they should have a recorded ministry. And what do you think they did, dear friends? Those who were so exercised met continually in prayer. The Lord, who loves His church, heard the cry of that assembly, and he provided a minister. He was not sent for or written for by any human being, but the Lord Himself provided the ministry of the word. Dear friends, we who stand as ministers of Christ, are but the servants of the church, and I think we have a right to look on both sides of this question to beware of dangers. And, as was said when we were upon the subject of the right holding of our meetings for worship,—may we not repeat it now?—we should be very careful of the leading of God's Spirit. We are human; God is infinite. But I believe as we are in earnest to know the mind of the Spirit, as servants of Him, He will reveal in the secret of our hearts His will, and then it is ours to perform it. My dear friends, I do not think I should be clear in this assembly without telling you a danger that I have seen since I have been in your country, and not in one meeting alone. I have heard that one man sometimes occupies the house the whole meeting. Now, dear friends, if we are to have a succession of ministers of the Gospel, where is the room for that with one man, even a recorded minister, occupying the whole time of the meeting? In this I see a danger, dear friends, in your country, and if it were in our own land I should say the same, and we may not be clear of it, but I think it is one of the dangers which at this time we need to watch over. We want to see the young hearts coming for-

ward, and hear their words, and some of us understand that we mean the bubbling up of life, when the soul, bowed before Almighty God, is in earnest and made willing even to say a few broken words. My friends, if we shut out this, where is the succession to come from? Some of our dear friends alluded to a number here present who are going down the hill of life. It is true, when you are gone and when I am gone, we do want those coming as successors on whom the Lord has undoubtedly laid His hand and given a gift, and the dear young people can only give proof of their ministry as there is an opportunity given them. Oh, my dear friends, I am not one of those who are in very narrow limits in regard to this: I mean the expression that those who are to preach the Gospel are to live by the Gospel, and I do feel especially for these two Yearly Meetings, Western and Iowa, and I do not think it is well for us to draw too straight a line. But this would be my counsel, dear friends, to you: Watch closely the leadings of the Holy Spirit. Allow no one who is engaged as a pastor to be as a ruler over those amongst whom he or she may go, and I can quite understand that a blessing may follow such who are engaged in this way. And I wanted to state still further, these thoughts have come up again and again whilst I have been here, If there were a pastor, would not the place of that pastor be to visit from house to house? Oh, my dear friends, I believe as a religious community we have lost, in these last years, the ministrations from the ministers of the Gospel being called from house to house, and from family to family. Truly the ministry was so blessed in days that are over and gone; and may it be the exercise of our minds to pray, beloved friends, that this again may be a part of the ministry belonging to the Society of Friends. I do not think I have anything more to say. The points that were upon my heart have been touched. I would have us to have faith in God. As I said to begin with, when the dear brother was speaking here, "The Lord will provide."

MARIA RICHARDSON, of London Y. M.: My heart has gone out in great sympathy with these dear brothers of the West who are so longing that the word of God shall be preached far and wide. I have sympathized with them greatly in their feeling that the word must be preached, and that they must arrange for its preaching. But while they have been

speaking, I have thought of what was said to me at the time of our own Yearly Meeting. A friend said to me, after a discussion had been taking place on the ministry, that a minister of the Church of England had said to her: "You Friends have a glorious liberty in regard to the ministry, and if you only knew what a trammel it is to our ministers sometimes to feel that we are bound to rise in our pulpits and preach, whether the Spirit of God is upon us or whether it is not, you would feel your liberty more than I believe you do. You would feel it laid upon you to preach far and wide the glorious liberty which you enjoy." He said, "I have often envied the Friends. They will sit down in their meetings in the presence of God; they are not bound to preach unless the Spirit of God moves upon them, and oh, that our church had the same liberty! I wonder that you do not proclaim far and wide the blessing of your liberty." Do we sufficiently feel our blessed liberty in the Gospel? Do we make it our concern to proclaim far and wide this blessed liberty, or do we keep it to ourselves and forget that we have a testimony in this matter, and that we ought, as Christians and brothers and sisters, to proclaim this liberty and let others know that we do have this great liberty, and that we do feel it to be a blessing? My heart has gone out in great sympathy with all the phases of this question as they have been brought before us to-day, and I pray God that we here assembled may be able to give forth such a voice for our decision as may be satisfactory to all our church, as may satisfy us who prefer the old lines, and may satisfy and be helpful to our brothers who see somewhat differently.

JAMES M. HAVILAND, of New York Y. M.: It has truly been said that the relationship of the ministry to the church, and the church to the ministry, is divine. Ministers know that they are called of God to preach the Gospel, have been called of Him to feed the flock of God, over which the Holy Ghost has made them overseers; and as such, going forth in His name and in His power, they remember the Master that called them, and they remember Him who went about doing good, and how, when He sent His disciples to go forth and preach the Gospel without purse or scrip, He inquired of them, "Lacked ye anything?" They went in the power of God to preach, and to-day it is just as much our business to

go in that power, and I believe we feel it laid upon us. The question is not a question of dollars and cents, or of position. We are not here to defend this position or to ask for this privilege, but it seems to me, in view of the pressing need of the souls that are dying around about us, which appears in the field of the ministers everywhere who are called into the service, we see that the call is loud, and that there needs to be provision made by the church. I am sorry to-night that ministers are here to represent this call in its defense. I would that there were elders in the church who had this burden so laid upon them that, being in these fields and seeing this need of perishing ones, they could present this truth so that the church might see it and make the way. I called upon a young man the other day, asking after his soul's interest and encouraging him. I said, "How is thee this morning, brother?" and he said, "Oh, I am happy as I can be; I feel God has called me to work. I have no business measuring cloth. I should be out preaching the Gospel, but I have no education and no way." Those who are looking to the interests of the church should be, by their prayers and the means which God shall use in their hands, united together for the carrying on of this work. I believe as the dear brother who preceded me said, that if we have faith in God it will be well. But perhaps we are looking at one another, looking at results, looking at our affairs. There have been mistakes made in the past, there have been mistakes, perhaps, in those who have been recognized as ministers; but we must lay aside all these things. If one man comes to be a pastor, and he gets high-minded and gets off the track, that will be a mistake, but if he changes his position that will be made right. It is not our affairs we are to dwell upon, but the cause of Christ that is before us. We have a free Gospel. Ministers are not here to plead for dollars and cents, or position. There are those that come out in the Master's service, leaving home, wife, children, and position. What are a few dollars in comparison to the work of the Master? I want us to see the Master's call to ministers to be humble before God, trusting upon our faith that God will care for his own.

MARY S. THOMAS, of Baltimore Y. M.: I believe thoroughly in flexibility of methods, but I do not believe in flexi-

bility of principles, and that is what I am pleading for to-night. We are standing on the principles, not on the method. We want to see and know that there is a church in this world that is under the guidance and direction of the Lord Jesus Christ from the topmost story to the bottom, and we do not want to get ourselves into a position or line of method that is going to trammel the greatest development within it. I say this for the young people in our Society. I praise the Lord that He has called me to the ministry in my youth. I thank Him for every year He has allowed me to preach the Gospel, and for the blessed outlook that I have over the world because I know that the Lord Jesus Christ is going to carry His message home to hungry hearts; and I want the opportunity left free for the young men and women of this Society to be called of the Lord, as the Lord will call them, into the ministry. I think the church owes it to the children that are coming up, and to the young men and women of to-day, to put itself in a position where they shall feel needed in the church. Dear friends, if you let this method in, and I believe in the bottom of my heart that it has nothing to do with the Society of Friends at all, if you let it into the church you will find the theological seminary at the end of it. I repudiate the idea of the supporting of the ministry to-day. I think that is wrongly applied to the ministry in the Society of Friends. I believe those who take that position are honest in their idea; I believe they are true in their allegiance to what they believe to be the truth of God, but I know it means a subversion of every principle upon which this Society as a special branch has been founded, and I plead with you. I cannot express the love that is in my heart for these Western people since I have been among you, and I do plead with you to reconsider this matter, and to ask the Lord to teach us all, we in the East and you in the West, as a united people, how to come under the influence of the Almighty power of the living Head of the church, how to consecrate ourselves to God, our powers and faculties, how to bring the children of the church to the Lord, how to get into the church such a constraining desire and love for the children that we shall present them to the Lord, how to fill up the waste places and how to take the country around for the Lord Jesus Christ. Dear friends, it is a subversion of principle, and not a flexibility of method that you are working

for. We want to get back to the original principle that there shall be consecration of all we have to the Lord, our money and talents, and the educating of ourselves with a view to being used of the Lord in that way as well as others; and we shall see the most splendid results.

ISRAEL P. HOLE, of Ohio Y. M.: I want to subscribe to very much that has been said this evening in the discussion of this question. I want to subscribe most fully to the utterances which we have heard in reference to implicit obedience to the guidance of the Holy Spirit. We cannot be too particular, we cannot put too much emphasis upon that. God's Spirit never leads into error, and when we have the guidance of the Spirit we are led into all truth — necessarily so. The error, however, with reference to which we have occasion to be very careful, is to know that we have the leading of the Spirit; and the false claim that has a tendency to arise in this day in our church is that the minister, and especially where he is installed as a pastor of the church, has an exclusive mortgage upon the Holy Spirit, and holds a monopoly in divine lines. Against that I protest as a fatal error, and upon this very ground I claim the right of the priesthood of believers in the guidance of the church against any man or woman who may be a member of the church. The danger is not in following the Holy Spirit, or in being led by the Holy Spirit; but wherever there is a consecrated church, with a consecrated ministry,—to put it all upon the perfect basis — that minister, apprehending that he is led, the church apprehending that he is not led in the right direction, he must submit; the church is the authority. That proposition we must not relinquish, upon any consideration whatever, or we lay the foundation for an irresponsible priesthood, an irresponsible despotism in the management of our church affairs.

ELIZA C. ARMSTRONG, of Western Y. M.: I stand with the idea of inflexibility of principle; and I have felt for a time that I have wanted to call our attention to one thought that Christ Himself said: that no man can serve two masters; which, in other words, to me, means no one can do two things at a time. That is an inflexible principle that I think our church has not heeded, when it requires a minister to preach the Gospel, and carry on a secular business. We have

required a thing of them that Christ Himself said is impossible. Again, we speak, sometimes, of supporting ministers, in the sense that we will not allow them to suffer. We speak of maintaining His honored servants in a way that they shall not *suffer*. I think, sometimes, we are in danger of grieving the Holy Spirit, in talking about supporting ministers the same as paupers.

ALLEN JAY, of Indiana Y. M. : I want to say that I unite on both sides of the question, but at the same time there is something on both sides that I do not unite with. I would say that the remarks of Mary S. Thomas meets with my approbation. I entirely unite with the proposition to be flexible so far as method is concerned, but to be inflexible so far as principle is concerned. Now, any person coming in here to-night and hearing us Quakers talking, would think that we had a wonderfully hard time of it, and that we were all tired to death. This question to my mind has been carried too far. It would sound to an outsider as though we wanted to get the money and to get an opportunity to preach. I have preached a little in my life, and I think the Society of Friends to-day has more ministers than any other church in the world according to its members, and I think likely they would average pretty well with the ministers of any other denomination, and therefore I do not think we are justified in making quite as poor a face as we have on this subject. I really feel that the church to which I belong, the Society of Friends, has not been so bad after all. It has paid some attention to its ministers, they have had as much influence as they ought to have, and I really think the church has loved them;—at least they have loved me as well as I thought they ought to, and have paid as much attention to me as I thought they ought to. And I feel to speak well of my own church; and I do believe that the principles of our Society in regard to the ministry are those of the Gospel, and I feel like I wanted to stand by it.

Now, in regard to the subject of pastors, let me say I believe we ought to give more attention to that subject;—and yet there is a danger, or I have seen a danger. We have been told here to-night that those congregations that had regular pastors have succeeded in building up, and also in raising up ministers. It has not been so where I have ob-

served. I have been among those meetings where there have been regular pastors for two, three, or four years, and they have not brought forward ministers. On the other hand, where there had been ministers when the pastor went there, they have become discouraged and have withdrawn from public service, in one or two cases I can point out. It was not the fault of the system so much as the fault of the man called to be pastor. So there is a danger there, my friends, and we need to watch on every hand. No system you can ever adopt will be perfect unless you have perfect men and women to carry it out. Consequently, to our brethren who are pleading so much for the plan adopted by Iowa or Ohio or Indiana Yearly Meeting, I would say, let none of them conclude they have a perfect system, and let none of them conclude there is no danger in it. Now, for my own part, I believe that if we fall into the practice of having a regular pastor, it will not be long until it will do away with our women ministers. It will naturally drift in that direction. The truth of the whole matter is that it is running in that direction; for where this plan is followed the ministers are apt to be men, and they will all get in that shape if we are not careful. Now, mind, I am on both sides of the question. I have nothing to say against the plan proposed, if we only carry it out according to Quaker principles. If not, we will find that we will soon have trouble in the camp. I believe we are going along now just as well as any other denomination, and have just about as little trouble in regard to our ministry as any other church that I know of; and I feel that we have great cause to rejoice at it.

Now, in regard to the money matter; I have not much to say in regard to that, myself. I think all our Quaker people are taken care of pretty well, and getting along pretty nicely. Some of us may feel that we have a pretty hard time, but no harder than we need. We are all rather weak, and there is one caution I feel like bringing up: already we hear preachers speaking about "my congregation," "my church;" and for my own part I would a little rather we would avoid such expressions as these, and I do not believe it is in accordance with real Quaker principles. The Lord is our shepherd, and we must look to Him as our bishop. We must look to Him and He will direct us. One thing more: I trust that what has been said here to-day in this long discussion will all be

gathered up; and we will think over it carefully, and be careful, as we have heard here to-day, that in trying to avoid the errors on the one hand we do not run into those on the other hand, and, in the course of twenty-five years from now, find ourselves in bondage on the other side of the question.

SARAH E. JENKINS, of Ohio Y. M.: I am like Allen Jay—I am on both sides of this question; that is, I have heard a great many good things with which I cordially unite on both sides of this question. I wanted to say, this is a day the Lord hath been here, and I rejoice with our people that God has revived us and given us to know so much of the truth as we have to-day, and that, as a body, a conference of delegates from all the Yearly Meetings, we can sit and calmly and wisely and dispassionately consult together how we shall best promote the preaching of the Gospel. I hail it as an omen for good in our church. It could not have been done in the days that are past, in the good old times which we have heard about, fifty years ago. And I have seen a little behind the curtain and known a little of the hardships of the ministers under the old system, the sacrifices and the starvation nearly, of many of their families. It is not a fable; many of these ministers and their families have suffered a great deal of discomfort, not merely that they had not the enjoyment of all they might wish, but were deprived of the very necessities of life. What is everybody's business is often neglected. We talk about the church being consecrated, and it is a beautiful thought and a most desirable thing; but, dear friends, we are dealing in facts. The church has not been consecrated, and the church is not consecrated to-day, and the church is not educated to feel that the money is the Lord's, and we are His to use. That line of thought was not suggested to us as a people, as it ought to have been. I believe that great good will come out of this discussion, and I trust that this Conference will make such a record as will be pleasing to the great Head of the church, who has watched our deliberations and listened and hearkened and heard.

And I rejoice in another thing that I want just to refer to a moment in regard to the ministry, and that is, that our young people are encouraged to come forward to-day. They are taught as they were not taught when I, with trembling and stammering tongue, opened my mouth, and expected

before I left the church to be spoken to and cautioned, and stopped, perhaps. No, beloved, it is a glorious day for our young people when they are encouraged, and taught that the devil does not want them to speak, that it is not creaturely activity, that they must not wait to turn the fleece and to try it wet and dry. They have better counsel to-day, and the young people are coming up, they are feeling the Lord's hand upon them and are coming out in the ministry, and it never was the case before. We have seen how the old system worked, how many silent meetings there were, how untaught our people were, how little they understood the doctrines and fundamental principles of the Gospel; and so I think this is a day the Lord has made, and he is leading us out, not into a flexibility of principle, but into a flexibility of usage, and adapting ourselves to the circumstances in which the Lord has placed us. And so I rejoice in these discussions, and that we have been able to see on all sides so much brotherly love and condescension and good feeling, and I believe it will be blessed to the church.

DAVID SCULL, of Philadelphia Y. M.: Our Savior said, "Ye know not what manner of Spirit ye are of." You know He said this to those nearest to Him, and who might be supposed most fully to imbibe His Spirit and know His will. And while there is no doubt that the guidance of the Spirit on all that is essential to man's salvation is very easily discerned, I do believe that there is abundant evidence that as between good and better methods, it is not so easy to discern accurately the voice of the Spirit. I refer particularly to methods as to the promotion of His cause; and I cannot help thinking that we do not increase the momentum of His cause if we neglect that which pertains especially to our branch of the church, to which has been committed special truths to be upheld by us before the world. I know that our duty, as that of all churches, is the duty of saving souls, but I do not believe we promote that by neglecting that which is special for that which is general, for all the rest of the churches have that in charge as we do, and to us is committed the clearer perception of the truth which the church needs; and I believe it is more important to drop that which goes toward the ultimate spreading of the truth rather than that which is special. There is always blessing in the work of saving souls, but I

believe there is greater blessing if it keeps to the methods which the truth has proposed to us. I do believe it is important to regard the general instructions which I have endeavored to throw out, and while we have heard a good many parallels and analogies to show that there is no danger, I believe I am not alone in believing that there is danger involved, and I cannot but agree with Mary S. Thomas, that unless we watch closely, we will find a very different state of affairs in a very few generations.

JOHN T. DORLAND, of Canada Y. M.: I have watched with great interest the progress of this discussion, and, while endeavoring to look at it from all sides, that quaint old phrase, which has taken on a new meaning to me, "new life," seems to me to apply to this. I would rather have life with extravagance than stagnation and death, and it seems to me that this discussion, and the very fact that this question is before us, is an evidence of life. It proves to us that we have gotten to work, and there is a hunger for the Gospel. We know that in the Society of Friends, for years and generations, there has been a dearth of the spoken word, the preaching of the Gospel of the grace of God; and, therefore, this whole agitation is but a manifestation of the earnest desire in all our hearts that more effectively, and, in every way, better than it has been done before, the ministry of the Grace of God may be promoted in our meetings. Now, things that may be entirely wrong out of a certain line, are quite proper in that line; and when we are under the guidance of the Spirit, and are following Him, there must be elasticity, as our brother said, in all our arrangements. I believe, in many instances, we have laid a double burden upon our ministers, that they have not been able to bear, and have permitted them to bear them even when it has led to the abbreviation of their life. I know of one who went down in the prime of his manhood, because upon him had been laid the double burden which he had not the physical strength to bear. Dear Friends, this is wrong. There are two sides to the question: the relation of the church to the ministry, as well as of the ministry to the church; and we must not impose upon our ministers double duties which they are not able to do.

And I wish that in this discussion we had somewhat enlarged the term ministry. I think we have too much reference

to the public ministry of the truth. While the ministry of the Lord Jesus Christ does include that, it includes it in various phases in every department and relationship of life, and we must remember that it is one of the blessed privileges of the children of God to carry this ministry for the Lord Jesus into their business, into their homes, into every part of their life. I wonder, sometimes, if we are not forgetful of this.

There is another point: When the Lord requires it, and the work demands it, and there is an affinity between the meeting and the minister, in which corresponding obligations are taken up and assumed voluntarily, in the love and fear of God, there is great benefit to be derived from that relation. But, while this is so, there is in business life—and I think I have been able to see it in instances that I have before my mind now—a training which gives men a vantage ground in approaching the unsaved that ought not to be overlooked. Sometimes people say ministers cannot understand men that are in business; they are not alive to the practical needs of the business man; but I know of a young man—and there are many cases like this—who has his business in his office, and at the same time is a minister of the Gospel, and doing work for the Lord Jesus; and he has been able to help souls, to lead them to the Lord, from the very fact of having a face alight with the love of God, and being alive to the work of God. He has had a ministry of that sort in his business. And this is not to be disregarded.

We remember how it was in our first organization, and we are getting down into first principles now. We are, in the Yearly Meetings, doing something that the meetings did in the rise of the Society of Friends; and, if the system was not very regular, a system of some sort existed, by which there was a supervision of the meetings, and I think I am safe in saying that the churches, at least in and around London, were supplied with ministry on First-day morning. I do not think the meetings of the Society of Friends are very likely to give up their right to a ministry; I do not see any signs of it; and if there be any such danger, we must have confidence enough in the ministry to believe that they will take their place as the humble servants of the Lord, and hold it in love and fear. It seems to me if we can get back to first principles of the Society of Friends there is a way by which this can be worked out, not by any domineering committees. Where a need

exists for a minister, and the minister's heart is drawn to the appointment, it seems to me that God has joined those two together, and man cannot put them asunder. I think, therefore, if we are wise and kind and charitable, and if we can love people enough, there is a way in which this question can be settled and worked out in a practical form by the life of the Holy Spirit, in a way which will not transgress the principles which we hold to be clear, which will have the word of life given to all the meetings in the power of love, and which will tend to the glory of God and the unifying of the church.

So it seems to me there is a mean between the two extremes. The minister must be individually faithful to his Lord, and careful to cherish the gifts in the congregation. But I have known meetings to suffer as much from an overplus of preaching as for a want of it. But where the ministers keep in their right attitude before the Lord, I think this momentous and vital question can be worked out before the Lord.

CHAIRMAN: The Conference decides to meet to-morrow afternoon at two o'clock, and then will be considered such reports as our committees will have to lay before us; and as a subject for that meeting, if opportunity offers, we will consider the following:

Would not some modification of our system of birthright membership be advisable?

Conference adjourned.

THIRD-DAY AFTERNOON — 2 O'CLOCK.

The Clerk read minutes of Second-day's proceedings, which were approved by the Conference.

CHAIRMAN: There is a communication from the Business Committee. The Business Committee recommend that the questions heretofore submitted, namely, on a proposed Conference of Yearly Meetings, and on Birthright Membership and its possible modification, be considered separately, and, that after one address in the affirmative upon each, and, if called for, one in the negative, they be then submitted to the Conference for decision, with little, if any, further debate,

and that then the report of the committee on the proposed Declaration of Christian Doctrine be considered.

(The Conference agreed to this proposition of the Business Committee.)

ROBERT W. DOUGLAS, of Indiana Y. M.: It seems to me, in questions that involve so many responsibilities, and especially where there is a suggestion of change in the policy of the church after so many years, that it would be almost as well not to discuss those questions at all as to limit the discussion to one speaker on one side.

BUSINESS COMMITTEE: It will best facilitate the business of the Conference if they take up the first question first, and possibly there will not be the objection made to that that has been suggested by our brother, Robert Douglas. First, the question with reference to the proposed Conference of Yearly Meetings; if that is approved, then the matter of Birthright Membership can be taken afterwards. It is proper to say the Business Committee was led to make its decision by the shortness of the time of the Conference.

DAVID B. UPDEGRAFF, of Ohio Y. M.: This plan of doing business did, I confess, take away my breath at first, but I have got so accustomed to it that I think it is better just to do what the Business Committee says.

CHAIRMAN: Then we will first consider the proposition of the proposed Conference of Yearly Meetings.

Dr. WILLIAM NICHOLSON, of Kansas Y. M.: The full question is: Shall we recommend the establishment of a Conference of Yearly Meetings, with certain delegated powers, and to meet at stated periods?

I was requested by our Business Committee to open this question on the affirmative side, and in order to save the time of the Conference I have thrown together a few thoughts in writing, because it will take much less time to read than to speak them.

In the early period of the Society of Friends, London Yearly Meeting was the body of final authority and appeal.

To it all the meetings were subordinate. After a time, other Yearly Meetings were set up, but they regarded themselves as children and London Yearly Meeting as their parent. They deferred to its judgment in all matters affecting the interests of the church at large. They made reports to it of their condition, and received its advice and assistance, often by personal delegations, either official or voluntary. This communication, so deferential on their part, and paternal with London Yearly Meeting, was much interrupted by the war of the American Revolution, and by the independence of the United States subsequent thereto, so that the American Yearly Meetings were more and more thrown upon their own responsibilities, and gradually came to act as independent bodies, and as a matter of *drift*, we have come to the present time with at least twelve Yearly Meetings, each of which is the sole authority for its own declarations of faith and its own Discipline.

Because of this drifting from our original plan of organization, the trend of our church life has been in the direction of disruption, disintegration, and dissolution. Our centrifugal forces have exceeded the centripetal. Spoke after spoke has dropped from our wheels because our tires have been slack. Our lost sheep outnumber those left in the fold. All over our land, fragmentary bodies calling themselves by our name, testify to organic loss. All through our sister churches of other denominations, in all the trades and professions, and in our legislative assemblies, we find a large individual representation of those who properly belong to us, but whom we have lost, chiefly because we have lacked compactness of organization. We have not *held fast* that which we have received, and our crown has been partly taken by others.

On several occasions conferences similar to the present have been called, but we have always waited for emergencies—critical and dangerous times—before we have resorted to this method of adjustment. Usually the mischief has already been done and is irreparable. We have allowed the broken or disjointed limb to dangle or drag along and jerk itself hither and thither, until shock and fever and gangrene have done their work, and then we use the knife, and think we have done well to get a good stump. But it is only a stump after all, and the crutch or the cork leg becomes the poor substitute for the living limb. We need the new surgery which

estimates skill, not by the number of successful amputations, but by the number of limbs saved and restored to usefulness. We have neglected timely and persevering use of *the splint*. Enforced quietude is often better for a diseased limb and better for the body, than a mischievous activity.

Our organization should be such as will anticipate difficulties, and thus prevent them. The door must be locked before the horse is stolen. Living questions must be taken in hand at the outset and guided to safe and profitable solution, instead of suffering them to partizanize the membership and introduce discord into precincts which should be sacred to fellowship and harmony.

Our Yearly Meetings have done a grand work. It is a great privilege to attend them and to share in their proceedings. But from their very constitution they are rather popular assemblies than deliberative bodies. The time which they devote to the great business of the church is very short. Important matters cannot always be thoroughly matured, and they offer an inviting field for intemperate zeal and impassioned utterance as against sober thoughtfulness and the spirit of a sound mind. "A government of the people, by the people, and for the people," must nevertheless be a delegate government. The power of the city must be embodied in its mayor and council and police. The State must have its Governor and Legislature and other officials. The nation must have its President and Congress, etc. None the less must the church have its law-givers and its executive. Government cannot be exercised by the members either as individuals or in mass. It must be concentrated in delegated hands.

Christ is the Head over all things to His church, and besides Him the church also has a head as one of its members, just as it has hands and feet. Christ is not the Head of a headless church.

Our body needs *a* head. It does not get on well with twelve heads. That is not the Divine method. He does not give to any *normal* development more than one head. We need concentration of delegated power. This will give us unification, compactness, solidity, strength, power of resistance, and an effective wielding of our forces.

We do not know all the details of government in the early church. God has let them drop out of the pages of history,

in part. But in its grand outlines there stands preëminent the fact of the lodgment or concentration of power in apostles, elders, overseers, bishops, councils, etc. Let us ask for wisdom that shall enable us to adapt the details of government to the needs of our present day.

Let us set apart our best men and women, that, under the guidance of Christ, they may give form and direction to our church polity, and let us stand by them in true loyalty, and encourage them in their work. And what if they make some mistakes? What if some things they do may need to be undone, or may, in the onward progress of the church, drop off, as a worn out garment? Such a body will not be infallible, neither will it be able to formulate rules which shall bind the church in all the ages. The decrees issued to the Gentile Christians by the apostles and elders and whole church at Jerusalem, were good for that time, but some of them would be wholly inapplicable to us. We need wisdom for our time. Let us pray for it, trusting His promise, and putting on good courage.

We need not fear that such a body would be tyrannical. It will be a delegate body. The appointment is in our own hands and will be revised every three years, at least. This gives flexibility and safety to the arrangement.

Our present darkness may be only a prelude to the coming dawn. Necessity is the mother of invention in the world of industry. This has its parallel in the experience of God's people when, under a sense of their great need, they lay hold of a great deliverance just then opened to their vision in answer to prayer.

Brethren, the Lord's arm is not shortened. He is even now stretching it forth toward us, and a great blessing is in His hand. Let us open our hearts to receive it.

The following plan is proposed, not for action, but for consideration:

Sec. 1. This Conference recommends to the several Yearly Meetings which it represents that they unite in the formation of a delegate body of ultimate authority and appeal in all matters pertaining to Christian doctrine, discipline, and practice, to meet triennially, and to be called The Triennial Meeting of the Religious Society of Friends, said meeting to be constituted upon the following basis, viz.: Each Yearly Meeting shall be entitled to five delegates, and to one additional dele-

gate for every one thousand members or fraction thereof greater than five hundred.

Sec. 2. Whenever any Yearly Meeting shall adopt the proposition herein recommended it shall appoint its delegates.

Sec. 3. Whenever five Yearly Meetings have adopted the proposition, their delegates may meet and organize the said Triennial Meeting; provided, that the time of said meeting and organization shall not occur until all the Yearly Meetings herein represented shall have had opportunity to act upon the proposition.

Sec. 4. If any Yearly Meeting shall at first decline the proposition or fail to adopt it, the way shall still be left open for said Yearly Meeting to come into the arrangement at any future time.

Sec. 5. The first session of the proposed Triennial Meeting shall be called by the delegates of the Yearly Meeting which first adopts the proposition, at such time and place as may seem to them best, after five Yearly Meetings have agreed thereto.

Sec. 6. Vacancies by death, resignation, or otherwise in any delegation shall be filled in the interval of its Yearly Meeting, by the Representative Meeting thereof.

Sec. 7. Two-thirds of all the delegates belonging to the Triennial Meeting shall be necessary to constitute a quorum for the transaction of business other than adjournment.

Sec. 8. The said Triennial Meeting shall have authority of action in whatever affects the interests of the Society of Friends, and it shall provide and issue a Declaration of Christian Doctrine and a system of church discipline and practice for the said Society.

Sec. 9. It shall also give aid and encouragement in the most practical manner to a loyal, intelligent, comprehensive, and harmonious church literature, as one of the most effective means of unification amongst ourselves, and of influence upon others.

Sec. 10. No declaration of faith or rule of discipline shall be adopted, revised, modified, or substituted, except by the consent, duly ascertained and recorded in actual session, of at least two-thirds of the whole number of delegates belonging to the Triennial Meeting.

Sec. 11. Upon the organization of said Triennial Meeting, the order of church subordination in all Meetings repre-

sented therein shall be as follows, viz: Individual members to their Monthly Meetings, Monthly Meetings to their Quarterly Meetings, Quarterly Meetings to their Yearly or Annual Meetings, and Yearly or Annual Meetings to the Triennial Meeting.

Sec. 12. The Triennial Meeting may appoint and empower a committee of its own members to have charge of and to execute its decisions and conclusions, and this Executive Committee, with the written assent of one-fifth of their fellow delegates, may call a special session of the Triennial Meeting if any extraordinary circumstance shall, in their judgment, require such a measure.

I wish to present in brief, for the consideration of this Conference, this proposed method — not to be adopted, but I simply give it as suggestive, as exciting our thoughts, simply as turning our attention to this great subject, in order that as we consider it we may at the same time be able to mature something that shall be perfect. Of course, this Conference would not desire to pass any judgment upon this proposed plan. The question which is presented for immediate consideration is simply upon the matter of the Conference with delegated powers, but I present this, as I say, simply as suggestive. (Reads Sec. 1.)

The idea is, in the first place, to have each Yearly Meeting represented in the Conference as a Yearly Meeting, because of its being a Yearly Meeting, whether it be a large Yearly Meeting or a small Yearly Meeting; so I have said five delegates for each Yearly Meeting. After that, an additional number of one for every thousand in the entire membership of the church may be appointed.

Now I wish you to understand most definitely that neither our Business Committee, nor anybody else, is at all responsible for this special proposition in regard to how the thing shall be done. I only throw that before you as a suggestion of what might be, but of course, if ever adopted, subject, probably, to a good many modifications. But the grand question before us, the one to which I have endeavored to present something in the line of argument is, "Shall the Yearly Meetings of the Society of Friends proceed as soon as practicable (which, of course, would require some years to bring about, even if we were to start in upon it pretty soon) to organize a delegate body with delegated powers and author-

ity, so that it shall act as a central body for the whole church, and that our church may have a head over it, over which the Lord Jesus Christ shall be Head.

JOHN B. GARRETT, of Philadelphia Y. M.: I hope my friend, Dr. Nicholson, before he allows that paper to go to the printer will re-count the number of Yearly Meetings, so as not to forget poor, suffering Philadelphia.

DR. NICHOLSON, of Kansas Y. M.: I had in mind only the Yearly Meetings that are in correspondence with one another, and are officially represented in this Conference, but of course as to how many Yearly Meetings might ultimately come into this plan I cannot tell. It could only be suggested to those who are in correspondence with one another.

CHAIRMAN: The Conference has not committed itself to the recommendation of the Business Committee to hear but one address upon this subject, and yet the Conference will see the manifest propriety of saving time by a curtailed discussion as much as possible.

DR. HENRY HARTSHORNE, of Philadelphia Y. M.: I will be brief, and I do not expect to speak in the negative of the proposition, but I think it will not be out of order to make some remarks in the negative of a great deal of the proposition which our friend from Kansas has placed before us as a suggestion. I am not in the habit of considering our dear friend from Kansas as going very fast, but I think that proposition would be going a great deal too fast, even as a beginning. Endeavoring to be very brief, I may say that I cannot myself see yet the probable advantage of the idea of such a system, that is, of a central controlling authority, which seems to be the idea prevailing throughout that paper. If that is ever to be, which I greatly doubt, it must be remote, at least. What I should favor would be a periodical conference not unlike the present one, with something probably a little more approaching authority than was accepted by this Conference, but not by any means being expected to govern all of the Yearly Meetings. It appears to me that the fundamental character of the Society of Friends is such that it ought to be governed under our accepted principle of the Headship of

Christ by consent under reason; and I think that expressions on the part of such a body as a conference would be binding so far as they carry with them the concency of the concensus of the bodies represented, and the sound reason which was conveyed in their decisions. I fear decidedly the beginning, even the experimental beginning, of a system of controlling authority. I could not help thinking, while our friend was reading his paper, of some other suggestions concerning a central authority and a concentration of authority which we have had discussed before. The idea does not seem to be very far from that, only different in the character of the delegation. I do think the repetition of such a conference as this at intervals, say from three to five years, would be of very great value to the Society.

DR. JAMES CARY THOMAS, of Baltimore Y. M.: I want to ask about the time. We have the re-affirmation of our views to consider. Are we to discuss this subject, which will lead us into the constitutional question of our church, and cannot be discussed in five-minute speeches? and I think the Business Committee had the business arranged so that we should listen to the report of the committee who have been working so hard on this Declaration.

CHAIRMAN: We have a special determined order of business for this afternoon, but the Business Committee have laid before us this proposition, that it may be entered upon, and, if the Conference sees fit to express itself either for or against the proposition it might do so. There will not be time for the full discussion of all the questions that have been recommended.

BUSINESS COMMITTEE: It is but justice to the committee to say that the suggestions in the paper read were not considered by them, and that the question that was definitely before them was simply that one which was introduced in the earlier period of this Conference with relation to the repetition of a conference somewhat similar to the present one.

BARNABAS C. HOBBS, of Western Y. M.: I think if anybody has a right to be heard on this occasion it is myself. I say so because it has been my lot to take active part in four

lawsuits in the Society of Friends, not because I have superior powers of wisdom, but I have had, I think, superior experience in that line in regard to the continuity of things, and everything that has taken place in the way of a lawsuit; and then add the suit in Philadelphia at the time of the separation many years ago. Every suit pressed everything to the point of the headship of the church, just as has been presented by Dr. Nicholson to-day. They had to find the headship to the church before the court could get hold of the subject, and until that could be found we did not know where we were. There is the question. Philadelphia proved that London was the head of the church, and that there was a kind of superiority recognized there—for they were on good terms then with London Yearly Meeting—and that London had set up the other Yearly Meetings, and other Yearly Meetings had been laid down. They wanted some authority that had the supremacy in the setting up of Yearly Meetings, and so when it came to the settling of the Hicksite separation it had to be settled by a conference. What did that conference do—what did it represent? The answer was, The great body of the Society, representing the faith of the Society as well as its combined judgment. The whole suit in Mount Pleasant, Ohio, or rather representing Ohio Yearly Meeting, turned again upon the same thing: Where is your head? where is the authority that represents the Society of Friends in the world? It was found in the conference of Yearly Meetings in which you could get the combined opinion that would pass upon these questions. You cannot set up a Yearly Meeting without putting the subject before all the Yearly Meetings of the world. Then when our first case in Indianapolis came up we had to press it all to the same thing: What do your conferences say, what have been their statements and their reports, and what is the way in which the Society can determine whether this Yearly Meeting is right or that Yearly Meeting is right? It was only because we could find an authority, find a standard to pass an opinion upon the whole, that we could reach a judgment of the court, and then we made a case. In the next case we had, at Plainfield, we had to go through two suits; and the suit of Canada in the same way; all turned upon what New York Yearly Meeting did, and London, and all the Yearly Meetings in America. Now my mind has been, from the time that I had to pass through this kind of work

until now, just as clear as light, that there is nothing that the Society of Friends needs more than to have a representative authority to consider great and important questions, to unify the Society; and we feel then that we have a standard that everybody is bound to respect; and when a Yearly Meeting gets into such a condition that it cannot respect such authority, leave it out in the cold until it can warm up and come in. I am very clear if we want our Society to be strong, to enter upon the work of higher education and the work of foreign missions and home missions, and consider the subject of Scripture instruction, etc., it needs the united counsel of all in one, so that we will have something that can go out to the people which they will admit as authority. So I say let us get into a habit of submitting to those who are greater than we.

CHARLES BRADY, of London Y. M.: It is quite clear that a subject such as the present, and such a one as is set down for our next consideration, are both of the character that would interest many of us here, and many of us would like to have something given out upon them. But Friends will see that we are limited in regard to time, and that we have at least two important concerns, which must take time in the nature of them, to come on after this. I ask the Conference, therefore, kindly to waive discussion upon this subject, and to admit of no discussion upon the subject of birthright membership, simply hearing it presented from the point of view that the Business Committee have arranged for it to be done, and then, after having taken that course, and hearing the Friends who shall present the matter, just have the papers, or whatever may be said upon the subject, recorded upon these minutes as having passed, without entering upon any discussion at all upon the matter. This is a course that commends itself to the Business Committee, and I believe it will be found to be the only comfortable course.

DAVID B. UPDEGRAFF, of Ohio Y. M.: With all due deference to the Business Committee, I submit that a question of this kind cannot comfortably or profitably be decided and passed over by this Conference without some adequate examination of its principles. If time forbids it upon the present occasion, I should be entirely free to waive the consideration of it, and lay it upon the table; and especially is the position

I have taken certainly true after we have had it partially discussed in the very interesting and learned lecture that we have had upon ecclesiastical surgery, which I hope will be published and be a part of the minutes of this Conference. I have been delighted to hear it. The question has been very ably and earnestly discussed on one side, and now I am sure that there is so much intelligence and so much interest within this Conference throughout its membership that probably there is not a single individual but would be free and clear to let a decision rest, should he even be in the minority, if he could have a chance of saying a word upon the question. So I move, if it be in order, out of deference to this suggestion, that we lay it upon the table and take it up when we shall not be under the pressure of a want of time. I move it be laid upon the table and we at once enter upon the order of business that has been proposed by the Business Committee.

Dr. JAMES CARY THOMAS, of Baltimore Y. M.: The Business Committee decided, and it was so read in the Conference, that this session should be devoted to the consideration of the Declaration of Doctrine which the Committee has been laboriously preparing. This was done in a former meeting when all the members were present. I think that the Business Committee will be satisfied with that, as it was the original proposition of the Committee, and was so declared by the Chairman of the meeting.

CHAIRMAN: The proposition is a definite one, that the two propositions be laid upon the table.

BENJAMIN TRUEBLOOD, of Iowa Y. M.: I was going to propose that the subject might be reached in a different way, by this Conference simply recommending to the different Yearly Meetings, as individual Yearly Meetings, to take up and discuss the formation of this proposed conference.

DAVID B. UPDEGRAFF, of Ohio Y. M.: I will withdraw my motion.

CHAIRMAN: The proposition is before the Conference that in regard to this subject before the Conference the Yearly Meetings be advised to consider the advisability of the formation of such a conference.

BUSINESS COMMITTEE: I make the suggestion that the subject be referred to the Committee on Resolutions, and that a resolution be prepared to that effect.

Benjamin Trueblood's proposition is seconded.

ALLEN JAY, of Indiana Y. M.: I do not see the point of the Yearly Meetings' considering the propriety of having another conference. They might all say yes, and that would be the end of it. We want something more definite than that. We might advise that they have a conference in five or three years.

AUGUSTINE JONES, of New England Y. M.: I would like to see David B. Updegraff's proposition prevail. I think the question of what the Yearly Meetings will do on this matter requires consideration. I am not prepared to support this at home, and I want this matter to be discussed here if there is time.

BENJAMIN TRUEBLOOD, of Iowa Y. M.: My idea was to relegate the whole matter to the Yearly Meetings.

TIMOTHY NICHOLSON, of Indiana Y. M.: As I understand it, the very object that Benjamin Trueblood has in view is a mild recommendation to the Yearly Meetings to consider it. We are not recommending them to adopt it, but to consider it. In the meantime the press, our denominational papers, will be discussing the subject, and the Yearly Meetings will be getting ready to consider it.

BENJAMIN TRUEBLOOD, of Iowa Y. M.: I move the previous question on my motion, and ask for a full vote on the subject.

The Chairman decides that it is the expressed mind of the Conference that the question be laid on the table. The understanding is that there is a chance to consider it later if we can.

CHAIRMAN: The Conference will hear the report of the committee appointed to prepare a Declaration of Faith.

JOSEPH BEVAN BRAITHWAITE, of London Y. M. : Friends are aware of the pressure of time. We have endeavored as far as was possible to draw up that which might meet the case. We are very sensible that it has been under a good deal of pressure, and if it be entered upon, I do earnestly desire that it may be under a very serious and prayerful feeling. If I may be allowed, I would ask that our friend, Dr. Rhoads, who has kindly given assistance as to the copying and otherwise, might be allowed to read what has been prepared. I believe that would answer the exigencies of the case.

CHAIRMAN: The Conference will be glad to have Dr. Rhoads read the statement that has been prepared.

Dr. Rhoads reads a part of the Declaration of Christian Doctrine. (See page 24, *et seq.*)

CHAIRMAN: That which has been read is all of the Declaration of Faith that the committee proposes to submit to the Conference at this sitting. It is expected that the remaining portion will be submitted this evening. What is the mind of the Conference in regard to that which we have heard read at this time?

ISOM P. WOOTON, of Iowa Y. M.: I move that it be accepted by the Conference for action upon it.

CHAIRMAN: Will the Conference take action upon this portion separately, or upon the whole, after the remaining portion is laid before you?

BENJAMIN TRUEBLOOD, of Iowa Y. M.: It seems to me that the action ought to be taken on this part now.

A FRIEND: There is a point of quotation I would like to allude to. You may perhaps have noticed that the quotation on eternal punishment and resurrection is quoted from the authorized version, "These shall go away into everlasting punishment; but the righteous into life eternal," from the 25th of Matthew. I would wish to have the Revised Version used in each case, because we are told that the words "eternal" and "everlasting" are both used in the same sense.

ISOM P. WOOTON, of Iowa Y. M.: In the line of the same suggestion, in reference to the creation of man, I notice this expression, "so that man became a living soul." In the old version it is, "and man became a living soul." This may be following the new version; I cannot tell. But I prefer by all means that the Scriptures be correctly quoted.

(It is moved that all quotations from Scripture contained in the declaration be in all cases made from the Revised Version.)

WILLIAM H. S. WOOD, of New York Y. M.: I think this might not be a good course, because this would be the only church that would be using the Revised Version, and if it is used, we should append a note stating that the quotations are from the Revised Version. I do not think we should take them from the Revised Version.

ROBERT W. DOUGLAS, of Indiana Y. M.: We must not make any hard and harsh lines as to the action taken. I have no doubt but the committee have been very prayerfully careful in this regard, and I hope we will leave that matter somewhat discretionary.

WILLIAM H. S. WOOD, of New York Y. M.: In the same line that I have just spoken I would like to propose that the quotations be all made from the Authorized Version.

ISRAEL P. HOLE, of Ohio Y. M.: The Revised Version of the Scriptures, of both Old and New Testaments, has been prepared with extreme care and by very able men, and it presents the truth of the original more than two hundred years later than the Authorized Version, as we shall call it. During those two hundred years we have been speaking the English language, and of necessity many of our words have changed in their signification, in the shade of thought which they present to us. Allowing equal care and equal learning and equal discretion on the part of the translators who have completed their work recently, and those of the Authorized Version, we must give preference to the later over the former as conveying to our minds clearly and definitely the intention of the original. This, as will be obvious to any one who

spends a moment of thought, will always be true in the experience of every language, and especially of a language that is spoken in such a variety of circumstances and surroundings as our mother tongue.

JOHN B. GARRETT, of Philadelphia Y. M. : I think that the committee should be left free to use whichever version they see fit, and attach the words "R. V." when the Revised Version is used.

CALVIN W. PRITCHARD, of Western Y. M. : I should much prefer that the matter be left with the committee and that there be no discussion.

JOSEPH BEVAN BRAITHWAITE, of London Y. M. : I am very glad of the latter observation. I am inclined to think that, with all the respect which I have for the Bishop of Gloucester and Dr. Lightfoot, and other eminent men who have been on the Board of Revision, some of us have our opinions as to the preference in certain cases between the two versions, and I believe it would be safer to allow the sub-committee to act as our friends, John B. Garrett and Robert W. Douglas, mention. There are certain cases in which we may derive very considerable light from the Revised Version. In other cases, I hope I am not wrong in saying that I think the old is better, but after what has been said, I think it may be left safely in that way.

CHAIRMAN : The Conference approves of the reference of the subject to the committee as proposed.

HANNAH B. TATUM, of Ohio Y. M. : If it is in order to make any remarks on this document, I just want to refer to one little point. To me it does not seem quite so little as it does to some others. It is in reference to man's transgression and his freedom. I think the words, "Free to choose the good or the evil" are used, the word, "*free*"—I take it that man was not free. He had a command, and he was bound to keep that command in all the authority in which it was given ; and I have for a long time looked at it as an incorrect expression to say man was free to choose the good or the evil.

JOSEPH BEVAN BRAITHWAITE, of London Y. M.: I think I may be allowed to explain. That is simply an assertion of what I hope we all understand, that man was created a free agent. Not that it was not very wrong and a grievous transgression to disobey the divine law, but I hope we shall all of us unite in the view that he was created a free agent, and therefore responsible.

ROBERT W. DOUGLAS, of Indiana Y. M.: I move the adoption of the Declaration of Faith as it was presented by the committee.

CHAIRMAN: I desire to make one remark. In listening to a document of this character and of this extent, it will be very strange, with the diversity of our mental constitutions, if there should not be minor points which perhaps some of us might like to see a little different, from our point of view. But unless there be serious objections, these minor objections, if made at all, ought to be made to the committee, and not put before this Conference to occupy its time.

BENJAMIN TRUEBLOOD, of Iowa Y. M.: Do I understand that if this is adopted then criticisms may be made of this minor character to the committee?

CHAIRMAN: It is always considered that simple minor alterations are allowed.

JOHN B. GARRETT, of Philadelphia Y. M.: I would say that we might defer the adoption with a view that these minor suggestions might be made between this and the evening session.

ALLEN JAY, of Indiana Y. M.: My opinion is that, as this portion of the report is now fresh before our minds, we should take action upon it. If we put it off until this evening, we will then perhaps want to hear it read again. I think this Conference has listened with marked attention to the reading of that Declaration of Faith. I believe that it has been read well and deliberately. I believe we have heard every word of it, and I believe it is in accordance with the declarations of Friends for the last two hundred and fifty

years; and it has been compiled, as I know, after prayerful consideration by able men and women during the last thirty-six hours; and I therefore hope we will adopt it now, with the understanding that any quotations may be corrected or verbal alterations made hereafter.

JOHN HENRY DOUGLAS, of Iowa Y. M.: This is a very important matter, and if it was all new, making our declaration for the first time, it would be a very sad thing for us to adopt this long declaration at the present time. It might help us a great deal to know how this is made up, and how much new material there is in its doctrine. I think we ought to know that, and the committee ought to tell us. We cannot deliberate on this section by section at all. The issuing of such a document thus, if it were a new one, would be unheard of and unprecedented in the history of the Christian church. If it was that way we could not be through it in a week's time, and do justice to its character and to the world, before whom we want to set forth these doctrines.

JOSEPH BEVAN BRAITHWAITE, of London Y. M.: The document which has been read is selected from accredited documents which have passed the Yearly Meetings in correspondence, the Yearly Meetings represented here. We endeavored very carefully to look over the whole ground, and to make such selections as appeared proper from the New York Discipline; there were two or three paragraphs taken from the Ohio Discipline, and from the documents from time to time issued by the Yearly Meeting of London, and which have, through our General Epistle, been accepted and reprinted and recirculated by the Yearly Meetings in correspondence with London Yearly Meeting. In that view I can quite understand that a document of this sort may be received. We should not have presumed to have offered a document of such a character unless upon such a basis. I shall be glad to give any further explanation. We certainly felt it a very weighty exercise, and all of us desired to be helped, and felt that we were helped by the prayers of our dear friends.

JOHN HENRY DOUGLAS, of Iowa Y. M.: I want to take it as a whole. I believe, to take it as a whole, that it is the very best document that we have ever had produced for our

church, and for the world, from our people. Now, if I had been writing a declaration of faith, in some places I should have made statements different, should have toned down some points of a negative character, and I should have raised some others on the positive side, making them a little more striking and marked, but on the whole I think it represents the faith of this people to-day, and will be very satisfactory to our people, and be received with confidence, and do a great deal of good. That is the way it impressed me, and therefore, on the spur of the moment, with the explanation given, I think it may be taken. On the great questions of the condition of man under the fall, and of salvation through Christ, it seems to me it is the clearest of anything we have as a whole, and if we could unite on it it seems to me it is the best we could do at the present time.

EDWARD G. WOOD, of Ohio Y. M.: I am in favor of deferring the adoption of this document until this evening, and it is not because some things have been made too prominent, and others not enough so to suit me, but some texts of Scripture are quoted, as to the correctness of which I am not certain; for instance, here is one on the resurrection, which was read, if I understood it, in that document, "A natural body is sown; a spiritual body is raised." It does not read that way in my Bible. If I remember correctly, it reads, "It is sown a natural body, it is raised a spiritual body." And then one text of Scripture upon this important question has been left out; perhaps it has been left out in our Declarations of Faith, but if it has, I think that it is time it was inserted, and that is, "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto His glorious body." I would feel very sad indeed to have a declaration of faith without these definite statements of Scripture in it upon this important question of the resurrection. I think we have dodged this matter long enough. If we believe in the resurrection of the body we ought to say so, and I only give this as a sample. There are other places in this document that I think are as deficient in that respect as this one. I want to say that the document, as a whole, I very much admire, but I think these corrections ought to be made before this document is adopted by such a body as this.

Therefore I am in favor of deferring the document until this evening.

CHARLES BRADY, of London Y. M.: I recognize the distinction that has been very wisely drawn by John Henry Douglas, between attempting to draw a new declaration of faith, and throwing into form from those already existing, one that should be complete. I have been listening to the document read, and although venturing to offer the criticism that it is too long and might have been shortened, still, under the circumstances in the case, I am in favor of passing it as it is. I think if we would begin to listen to detail criticisms such as we have listened to on the resurrection, we should find ourselves further apart rather than coming closer together.

DAVID B. UPDEGRAFF, of Ohio Y. M. I am not about to enter into any discussion of the merits of this document whatever. I have exceedingly admired the greater portion of the clear and distinct statements that we have heard, and I would concur in the suggestion that has just been made, and one or two other verbal corrections that I think might readily be made; for example, I think it is better to say, and only Scriptural to say, the "Baptism of the Holy Ghost" instead of the "baptism of the Spirit;" but I think these are verbal matters, and I would be willing to waive them. But I am about to remark, however, that concerning the latter part which we have heard, upon the matters of the baptism and the supper, I should be exceedingly glad if the course could be pursued with them that has been pursued with other matters that are treated of, the plain, positive affirmation upon the positive side of our apprehension of these matters. I as fully believe in the true spiritual nature and work, and only essential work, of the baptism of the Holy Ghost, and I should be glad for just as strong an affirmation to be made upon the positive side of that question as could be made, and also upon the positive side of the communion, the spiritual communion of the believer; but I make this plea for the dismission of that part of the report which is argumentative. There is here something of a treatise upon these two subjects. It is argumentative in its nature, and I think it were wiser and better by far if we would be content with the positive statements just as have been generally made upon

these questions. I think so in the interest of the true dignity, as I believe, of a confession of faith. It occurs to me that it were more compatible with the dignity of a confession of faith such as this that we should not descend to bolster up our positions with arguments other than Scripture allusions. I make it also in the interest of what I believe to be the unifying of the church. If this document goes down as it now stands, it is readily, I think, seen that it is open to the most minute scrutiny and investigation, and must inevitably lead to widely extended examination and debate. I do not believe that will be to the best interests of the church. I think if it is inevitable that it must go before the people for adoption or rejection, that to send down a document that would be rejected by some of our Yearly Meetings, would be unfortunate. I do not think that would be desired by any of us. To send down a document that would have to be adopted by any of them under any sort of pressure or coercion of conscience, I think would not be desirable, and I think the merits of this question are more safely lodged in the hands of the church without the discussion of this question, and its strong negations as contained in the document. I do not apprehend that the majority of my brethren and sisters that are here to-day would fully sympathize with me, however, in this matter, or concur, perhaps, in my judgment, and if the church were composed throughout its membership of exactly the same material that has met here to-day, I should deem such a proposition unnecessary. And, beloved friends, the rank and file of the church are going to examine the several statements that go down to them for adoption, every man and every woman for himself, especially if they are of a character that challenges in their very nature the closest scrutiny and investigation. If we could possibly hope that the men thus examining this question would arrive at the same happy conclusion, we should have no hesitancy in concurring with this document, but when it is palpably before us, from the very nature of the case, and from what we already know, that there must be a diversity of opinion arrived at, I beg that we may consider the aggregate of the church which we all love, and in which I apprehend there ought to be no distinction of loyalty drawn. I make this plea, then, not to carry your votes or to carry your sympathy, but to appeal to your deliberative judgment concerning that which may be for the unification rather than

the disruption, for the harmonizing rather than the disintegration, and the blessing of God be upon that which we may do.

ISRAEL P. HOLE, of Ohio Y. M. : I want to express my extreme satisfaction with the document that has been prepared in so hasty a manner by this committee. I think they have been exceedingly fortunate in throwing it together from the material they have had at hand, and taking thus the material of an accredited and approved type, have been unusually fortunate in giving us a document of unusual merit. If I had the matter in my own hands, and nobody's preferences to consult but my own, I should like to make some material and perhaps some slight changes in some of the utterances, but as it comes to us, under the circumstances, my judgment is most decidedly that it will tend to the unity of the church and to the pacification of disturbing questions very much indeed, for this Conference to give a universal sanction to the utterance that we have before us. Hence I am in favor of the adoption of the report without change.

BENJAMIN F. KNOWLES, of New England Y. M. : With me, dear friends, there is just this one question to be settled. Does it express the views that have been expressed by the Society of Friends since it was a people up to this time? As our dear friend stated, this declaration has been compiled largely from documents issued by this Society at different times, and received by the Society as authentic, and now if we go forward and make that change and that alteration that some would seem to think necessary to unify the Society, I very much feel that we shall be farther from it than we shall to adopt this. For one, friends, I hope you feel very much at liberty to adopt this and let it go down representing the views of Friends from the time they first came to be a people till now. I am in favor of adopting it.

CALVIN W. PRITCHARD, of Western Y. M. : I wanted to renew a matter mentioned by Edward G. Wood in reference to the quotations from the 15th of 1st Corinthians, "It is sown a natural body." I noticed the same thing, and marked it when the document was read, and I think the quotation there ought to correspond with the statement in the Scriptures. I want to say further that from the first I was

impressed with the matter that was mentioned by Charles Brady, that the document is too long. I suppose it would hardly be worth while for us to give much consideration to that, for perhaps there is not time to criticize it so far as to examine whether it might be shortened. I should have been glad if it could have been made much shorter than it is.

BENJAMIN TRUEBLOOD, of Iowa Y. M.: I rise to say that the form which that text is in now is the correct form, according to the Revised Version and according to the Greek Testament. There is no "it" at all in the Revised Version.

AUGUSTINE JONES, of New England Y. M.: In regard to that document, I remember Dr. Johnson said he had not time to be brief, and that is the situation in this case.

A FRIEND: I think there was a remarkable covering over this body when that document was being read, to me owning the document by the great Head of the church. I am in favor of its being adopted.

TIMOTHY NICHOLSON, of Indiana Y. M.: I desire to call our attention, my friends, to what some of us seem to have forgotten, that we are not legislators. We are only advisory in our action, and whatever we send down to the Yearly Meetings is not obligatory upon them to adopt. We are only adopting what seems to us to be the best, and submitting it to the individual judgment of the Yearly Meetings. And so I hope we will express what we think, and not be disturbed by any apprehension that all the Yearly Meetings may not adopt it.

BARNABAS C. HOBBS, of Western Y. M.: I want to say in regard to the length of the document that that is unavoidable. All the Yearly Meetings have confessions of faith in their Disciplines. The only need for such a document now is to extend it to such matters as have in recent time come up for discussion and consideration. It is the absence of things in our ordinary confessions of faith that has made it necessary to have something additional, and in order to relieve that demand it had to be extended, and it is made as brief as could be in order to reach the wants of our Society and the want of

what is necessary to extend the knowledge of our faith to other people.

JOHN HENRY DOUGLAS, of Iowa Y. M.: That ought to have been said before this. I did not speak with any such understanding. I thought we were re-affirming essentially, and as near as we could, just what had been stated. I want us to be the people we have always been, and now if we are going to bring up any new matters I just take back what I have said.

BARNABAS C. HOBBS, of Western Y. M.: It is not to bring up any new faith, but to bring up into the confessions of the Disciplines what the Society has formulated as to its faith in other places.

ROBERT W. DOUGLAS, of Indiana Y. M.: I am glad in believing that it is not so much the production of anything that is new as it is the re-affirmation and bringing out more clearly, perhaps, that which is old. But the purpose of my rising is to say that oftentimes things which may seem very tedious and long to us may not seem so to others. It is in the good providence of the Lord that some of us have to represent the Society of Friends outside of the particular borders of local influence, and the great cry in many of these places is that we are brought into contact with a class of people who do not know the doctrines and principles of the Society of Friends, and their question is, What do Friends believe? and, although this document is long, I do not see how we can make it shorter. It may seem long to us, from the fact that it is a repetition many times of things that are as familiar to us as our a b c's, but they are fresh and new to the people we are brought into contact with. That document or re-statement of that which the Society of Friends has especially presented to the world is not simply a confession of doctrine for the Society of Friends, as I understand it, but it is such a confession and declaration of our Christian faith for those outside of our bodies, and so there is an especial appropriateness that there should be something beyond a declaration, especially on those points on which we hold essential and particular views.

With regard to another thing: it seems to me I take quite

a different view from that taken by one of the speakers, for if it is simply a re-affirmation of that which we have believed as a people for over two hundred years, if it is to re-state it in almost the identical words in which we have stated it for two hundred years, and if that is going to separate us, the quicker we are separated the better. It seems to me the simple re-stating of not a new view or idea, but of that which we have believed as a people, will have a wonderful tendency to unite us in the bond of peace; and it is well for us sometimes to go over these various phases of Christian doctrine, and I think that it will have a tendency to harmonize, and that our people, when this document is presented to our Yearly Meetings, will be very glad—and if they are not very glad, they ought to be very glad—to adopt it.

THOMAS N. WHITE, of Indiana Y. M.: I did not know but you might like to hear a little from an elder. I followed carefully the reading of that document, and I think it is remarkable that there has been a document presented here that only such trifling objections have been brought against, and I think we ought to adopt it at once, and I am fully in favor of that.

BENJAMIN F. KNOWLES, of New England Y. M.: I think this document is not any too long, and I think it is a most excellent document for every one who wishes for ministers of other religious denominations to know what we do believe, to put into their hands. If it is printed, I shall find it in my way to put it into the hands of a good many.

SAMUEL ROGERS, of Canada Y. M.: I suppose that I also will be allowed to speak from the standpoint of an elder. I want to say that I have listened with a great deal of interest to the reading of the document which has been placed before us this afternoon, and I rejoice that it has been my privilege to listen to it; for it is such a document as in the past, personally, I have very much felt the need of. Being a business man, with my whole energies looking to business, at the same time doing that business as unto the Lord,—for I gave it to Him years ago, and at the time that I gave it to Him it was under considerable trial, for I did not know but that the Lord might call me to go out into the mission work,

or something of that kind,— but when I surrendered it to Him He graciously showed me that He wanted business men in the church as well as ministers, and as the time has passed away I have been somewhat amongst those in our city who have been poor, and who have needed the grace of God, and the Lord has helped me to be of use to them at some times. And sometimes, after kneeling down beside them in prayer, and perhaps, in His hands, being a means of helping them into a better life, the desire has come up within them to join our little mission church, and I have often been asked for something which would show to them what our faith is. I have had to gather it from different sources, for I have not the same information to draw from that the ministers of our church have, and it has seemed to me as I listened to the reading of that document this afternoon that it is a document that I would be glad to place in the hands of any inquirer, and for that reason I hope that the document will be adopted by the Conference.

ESTHER G. FRAME, of Indiana Y. M. : In watching very carefully as our friend read the document, I could not see any new doctrine. It was simply the old doctrines read anew. I do not believe it is too long, and I like that thus definitely and upon paper we proclaim and declare to the world what we believe; and if we do believe it, and believe that it comes from the Scriptures, we ought not to be ashamed of it, and I do not believe that this document that we have heard to-day is anything but that which will glorify our Father. I believe that we ought to accept it. I was not born in the Society of Friends, but came in through convincement, and I was convinced of these very views we have heard. And yet they are not complete. There are others to come yet, I presume. As Robert W. Douglas has said this afternoon, those who labor outside of the Society of Friends have felt a great need of something simplified and something plainly declared, that we might put into the hands of persons, that they might know what we believe. Many a time in the afternoon I have spent the time with persons around me, asking me, What do you believe? until I have been wearied for the want of something to give them.

FRANCES C. JENKINS, of Western Y. M. : I can truly say that I rejoice for this production. I do not see how we can

really criticize it for length. I have in my library the declarations of faith of every denomination in the United States of America. I find ours not so definite as others, article after article making it very clear and plain, and they are more lengthy than ours. I am very glad that we have had such a production brought before this Conference, and I want heartily to commend it to us all. I will say this one thing: I believe as a church we have not been definite of purpose, definite of action, and definite of expression. We have lacked that.

THOMAS WHITE FISHER, of Dublin Y. M.: I think it would be unbecoming to this Conference and unbecoming to the document if we had not had such discussion as we have had since we have heard it read, and I think it just shows us that there is a very great amount of earnestness in this meeting to see that we are right in what we do. I am not surprised at hearing some of our dear friends express their views in regard to this document in all its phraseology. I find it quite impossible, in my limited capacity, to take in the whole of a document like that, read once, but I cannot but believe and hope that when we have that document quietly to ourselves, and are able to read the texts with the context, we will be satisfied; and I hope that some of our dear friends who feel, perhaps, a little uneasy just now, and who think, perhaps, everything is not brought out in exactly the way they would have put it themselves, I do hope and trust that when they come to it prayerfully and quietly, and read it as a whole, they shall be thankful that this committee of this Conference under, I believe, the power of the Lord, was enabled to produce such a document.

FRANCIS W. THOMAS, of Indiana Y. M.: I am in favor of the adoption of the document as it is. I would not cut it off at one end or the other to satisfy the mere notions for abbreviation or for amplification that are of a mere personal consideration. The construction and value and importance of this document is broader than that. If there shall be an excessive amount of evidence in proof of any allegation introduced, we might abbreviate. If not, we ought, I think, to accept what we have. If the point is clearly stated and sufficiently supported by the evidence adduced following, that is enough, it would seem to me, to answer our purposes as a declaration of our faith. And considered declaratively, as

such, it seems to me that every allegation which has been incorporated into this document has already been heard, and reiterated over and again from the pens of the ablest defenders of our faith, from its rise to this day. So that I do not discover anything so new. I do not discover, really, any new departure as to any new phases of faith. And for this reason, taking it as being solid truth according to the Scriptures of truth, as being the faith of our fathers which we have accepted, I think it should be adopted. It is what I, as a member of the Society of Friends, have come up under and accepted, and what I hold myself to be loyal to from conviction and acceptation and profession. And then, accepting this declaration of faith on that ground, I am willing that this Conference put its endorsement upon it and give it to the Society and to the world as our sentiment, collecting the views expressed upon the subjects which we have entertained in that confession of faith. I hope, therefore, it will be adopted as far as we have gone.

CALEB WINSLOW, of Baltimore Y. M.: I followed the reading of that document with every power of mind which I possess, and I do not discover in it one single particle different from what I have always accepted, ever since I was an intelligent member of the Society of Friends, as the doctrines and teaching and confession of faith for our Society. It is that precisely as here presented which I have always regarded as the doctrine of our Society, and which I accept as my faith, and with that view I approve of adopting it.

BENJAMIN TRUEBLOOD, of Iowa Y. M.: I wish to make a verbal correction in my remarks. I notice in glancing at the New Version that the Old Version, "it is sown a natural body," is preserved. I have been so accustomed to read it in the Greek, where the "it" does not occur, that I made that mistake.

ALICE BERGMAN, of Indiana Y. M.: I wanted to say, in listening to the reading of this document, that it has brought a great degree of delight to my heart. I do so fully unite with and endorse this document as it has been read this afternoon, and admire the wisdom and judgment of the committee that has produced it to this meeting; and I feel that it is the

very document that we need at this time. Many of you, have been raised perhaps in the Society, are very conver with the doctrine as held by the same, but we must not fo that we are reaching out and extending our borders, and t are men and women who are inquiring, What do you belie And this document is none too long, according to my jment. I am not willing that any part of it shall be stric out. I am glad that such a document has been presented us. I have discovered nothing new in this. It is that w fully accords, as I believe, with the teaching of the Societ Friends. Though I was not brought up in the Society Friends, I am a member of the Society of Friends by vidence, and I feel it necessary that members of the Soc of Friends in America and in the far-off islands of the sea on the other continent shall be the same.

HOWARD NICHOLSON, of Canada Y. M.: I just wan to draw attention to the fact that while we have two texts of three that we have discussed taken from the Revised sion, the third, of far the most importance, as I think, is f the Authorized Version. I do not think Friends realize v is lying under this question. I have been told by hi authorities that the word everlasting means enduring, and word eternal means enduring; that both the words mean same, eternal and everlasting.

CHAIRMAN: That matter will receive the attention of committee. Friends will understand, that the quotations tained in this article will receive the most thorough and c ful investigation before it is put in form.

DAVID B. UPDEGRAFF, of Ohio Y. M.: Allow m inquire concerning just one other word. It is where the v "permanent" is introduced, "appointed no rite or cerem as of permanent obligation." I would ask if it would no more consistent to strike out that word "permanent"?

JOSEPH BEVAN BRAITHWAITE, of London Y. M.: It has been under the consideration of the sub-committee, we should have no objection to looking at it again, thou do not feel that that is a matter of very great import either way. I may say as regards my friend, Howard Nic

son, that I am quite favorable to the consideration which he presented to us.

JOSEPH MOORE, of North Carolina Y. M.: I would be glad for the Chair to take the mind of the meeting, as I think the subject has been fully discussed. I think David B. Updegraff's suggestion is a good one.

DAVID B. UPDEGRAFF, of Ohio Y. M.: The statement of J. Bevan Braithwaite is entirely satisfactory to me.

CALVIN W. PRITCHARD, of Western Y. M.: I want to ask a question in reference to the document as it was read, that I did not quite understand. In reading, there was no reference made to any documents from which quotations were made, and I wanted to ask whether it was the expectation of the committee to print the document without such references. My own opinion is that it should be so printed.

JOSEPH BEVAN BRAITHWAITE, of London Y. M.: There will be ample reference to quotations from Holy Scripture; whether it shall go beyond that I hope Friends will be willing to leave a little to the consideration of the committee. But as to the quotations from Holy Scripture, they will be carefully attended to.

(After further expression of approval, the Chair states that it is clearly the mind of the Conference that this portion of the Declaration of Faith that has been laid before us is adopted by the Conference, to be sent forth to the Yearly Meetings for their consideration.)

CHAIRMAN: The Chair has received from a member of the Conference an inquiry in regard to the means of printing this document, and also the means necessary in connection with the stenographer's report of these proceedings, and the publication of anything that may be the result of that stenographer's report. Has any member of the Conference anything to remark?

BUSINESS COMMITTEE: The subject has been under the care of the Business Committee, and a sub-committee of two has been appointed to make a report this evening.

[Resolutions of appreciation, and thanks to various parties for their favors or services were presented by David B. Updegraff, of Ohio Yearly Meeting. After remarks by a few Friends, the Conference passed from this subject, upon which J. B. Braithwaite had spoken as follows:]

JOSEPH BEVAN BRAITHWAITE, of London Y. M.: I wish to express my own feeling about this. My heart is so full of thanksgiving to our Heavenly Father that I hope my dear friends will not think I am ungrateful to them, but that seems to fill my heart so that if we could pass over this, I would be glad. If the simple utterance of how grateful we feel to our dear friends here in their various relations could be made it would be rather a comfort to me. I hope friends will not misunderstand me.

Conference adjourned.

THIRD - DAY EVENING — 7 O'CLOCK.

CHAIRMAN: The proposition that was made in the sitting this afternoon that we return our thanks to friends who had so kindly regarded our interests here, was an expression of that which each individual of us must feel. To our Indiana friends who have so kindly entertained us, who have opened their homes and their hearts to us, coming to them from different parts of the world, an especial acknowledgment of our indebtedness and expression of our thanks is due. And as was referred to this afternoon, to the Friends who meet in this house we desire to express our sense of obligation. And, on behalf of this Conference, occupying the official position that I do, I express thanks to the authorities of Earlham College for their very courteous attentions, and to President Mills especially for his personal attention to our pleasure and enjoyment. And to J. C. Shaffer, who so thoughtfully and kindly furnished the transportation for our visit to Earlham, our acknowledgments are due, and unless objections are made, I will take occasion, on behalf of the Conference, to make an acknowledgment in a note to him for his thoughtful kindness. Surely everything has joined to make our coming to Richmond and our stay most grateful. Above all and beyond all, infinitely above and beyond all, is the great fact that the blessing of the Lord has rested upon us while we have been together.

JOSEPH STORRS FRY, of London Y. M.: Perhaps I may be permitted just to express my concurrence—I think I may do so in behalf of my colleagues who have come across the water—my concurrence with the remarks of the Chairman in regard to the kindness we have received during our stay in this city, and the way in which our convenience and comfort have been considered. I think we cannot fully express our deep obligations for their most hospitable and kind reception, and also to the dear friends who, in other ways, have so efficiently promoted the comfort of the Conference. To the President and Secretaries of the Conference we are greatly indebted for their kind exertions in our behalf. And as has already been said, we feel our indebtedness to our Father in Heaven for His great love and preserving care, and I think we have had many evidences in this Conference that His spirit has not been taken from us. We have had much to be thankful for in every way, and I trust that a feeling of humble thankfulness and praise may fill our hearts during the remainder of the time we shall be together.

FRANCIS W. THOMAS, of Indiana Y. M.: It has afforded the Friends of Indiana Yearly Meeting inexpressible pleasure to be able to render any service which would tend to the comfort of the members of the Conference, and make the time enjoyable to them. It has afforded us, let me repeat, an inexpressible satisfaction to do this.

CHAIRMAN: The Business Committee submit to the Conference the following: It is recommended that — copies of the minutes of the proceedings of this Conference, and — copies of the Declaration of Doctrine as a separate issue, be printed for the use of the Conference; that the preparation, printing and distribution of these documents be referred to the delegation from Indiana, in conjunction with the Secretaries, and that they be authorized by the Conference to draw upon the Yearly Meetings for their respective shares of the expenses in proportion to their membership. It is to be understood that this proposition includes not merely the printing of the minutes as taken by the Secretary at the desk, but also the preparation of the stenographer's report, and all the documents that shall be issued.

[After considerable discussion, the Conference referred the whole matter to the Indiana delegation, with power to act. (See minute, on page 17.)]

(Dr. Rhoads reads the remainder of the Declaration of Faith, as prepared. After the words, "ministry and exercise of spiritual gifts," he says:)

DR. RHOADS, of Philadelphia Y. M.: This article was prepared to read before the committee, but it was thought that more reference to the exercise of a variety of gifts, besides that of the regular ministry of the word, should be introduced, but I will simply read what has been agreed upon, and the committee can lay any other proposals before the Conference.

CHAIRMAN: It seems to the Chair that something further may be necessary in the way of explanation of the point referred to by Dr. Rhoads, that there might be something contemplated in addition to that which has been read. The Conference should understand this matter very clearly. If there is anything definite to offer, this would be the proper time to consider it.

JOSEPH BEVAN BRAITHWAITE, of London Y. M.: It would have been a satisfaction in some respects had the time permitted our offering something on the subject hinted at by Dr. Rhoads, but under our circumstances we would not press it, because we had much better not speak unless we can really speak to some purpose. I am almost disposed to think that what is prepared will, for the present, be as much as we can suitably offer. At the same time, if there was a probability of the Conference adjourning, so as to allow time, we should be willing to try to introduce a clause; but not so as to prevent the careful consideration of what is now offered.

CHAIRMAN: The Conference will then consider that what is submitted by the committee is now before it, and that there is no definite proposition for the addition of anything.

(The Conference accepts the report of the committee, and now proceeds to its consideration.)

(John Henry Douglas asks for the re-reading of the article on ministry.

It is re-read, and the statement is made that it is partly from the New York Discipline and partly from the Epistles of the London Yearly Meeting.)

NATHAN H. CLARK, of Western Y. M.: I do not know whether I will be in order in saying what I feel like saying or not, because I do not know whether we have the whole thing under consideration or not. I think any confession of faith that I would write out would be a little deficient if I did not somewhere in it recognize the fact that there is a potent enemy, a devil, a Satan, an Apollyon, somehow or other, more than to imply it. I think the Scripture is full of the fact that there is, and I believe there is, and I think any declaration I would write for myself I would consider deficient unless it had some positive declaration on that point.

CHAIRMAN: The Chair would state that there is explicit statement on that point in connection with the fall, and also in connection with the temptations that Christians are subjected to during their Christian life, even after they have attained a high degree of holiness.

NATHAN H. CLARK, of Western Y. M.: If the statement is there I withdraw my objection. I did not observe it.

WILLIAM G. HUBBARD, of Ohio Y. M., requests those portions to be re-read, and they are re-read.

NATHAN H. CLARK, of Western Y. M.: It is a little fuller than I thought it was; still not quite so full as I should like.

(At the request of Isom P. Wooton, the article on the First day of the week is re-read.)

CHARLES BRADY, of London Y. M.: I do not know whether we could adopt the term "Christian Sabbath," on account of the term "the First day of the week" not being understood by others. I would have no objection to the term "Christian Sabbath."

JOHN T. DORLAND, of Canada Y. M.: I think if we are to give it a distinctive title, "The Lord's Day" would be preferable.

ROBERT W. DOUGLAS, of Indiana Y. M.: I think in this country generally the "First day of the week" is well understood, because it is almost always used as a legal term. I do not know about the term "Christian Sabbath." I doubt the propriety of it.

DR. HENRY HARTSHORNE, of Philadelphia Y. M.: If the document is intended to represent the holding of Friends as a unit on the question, it would certainly comport precisely with what is there presented. To make it otherwise would be to introduce something new.

WILLIAM L. PYLE, of Western Y. M.: I prefer it standing as it does, "The First day of the week."

ALLEN JAY, of Indiana Y. M.: If no one has any further objection to make, I now propose that we adopt the article that has been brought in.

(A request was made to have read the latter part of the paragraph on worship, where it speaks of turning over the arrangement of the services to any one man.)

DR. JAMES E. RHOADS, of Philadelphia Y. M., reads, stating that the portion read is taken from the New York Discipline, copied exact: "By the immediate operations of the Holy Spirit, the Head of the church alone selects and qualifies those who are to present His messages, or engage in other service for Him, and hence we cannot admit of a formal arrangement of exercises, or commit them to any individual."

CHARLES HUTCHINSON, of Iowa Y. M.: That may be used, and probably will be used, in some Yearly Meetings as a means of condemning nearly the whole evangelistic work that is conducted in this Western country. We have found that the most effective work is had when it is committed to one individual. I know some of us may say that this is an allusion to our own Christian assemblies and our own places

of worship entirely, and does not allude to outside and missionary work; but there are some of us who cannot see that great distinction between the work of serving the Lord at home by preaching to the church and those sinners who might come in, and the work of carrying on the services outside. If it is wrong to commit the service of the meeting to one individual in one case, we apprehend it is in the other. Perhaps it may be, as was said before, that this Conference, like most other conferences, is called for some special purpose, called for treating with some one who has become a criminal, and it may have special reference to my own Yearly Meeting; but I think that many Yearly Meetings would not like to have it said that it would not be well to place the management of the services in the hands of one person.

CALVIN W. PRITCHARD, of Western Y. M.: I should not be so well satisfied with that if it were not that the discussion we had yesterday I suppose will show another expression concerning the ministry, which may perhaps remove the objection.

ROBERT W. DOUGLAS, of Indiana Y. M.: There is quite a feeling no doubt in the Conference in regard to this matter. I do not know how it would sound, but would there be any lack of harmony in the statement if we were to cut off the concluding words, "and hence we cannot commit any formal arrangement to any one individual"? I do not think that adds much, and, if it should be dropped off, perhaps it would relieve the minds of our Friends engaged in the evangelistic work. For whatever we do, dear friends, I hope we will not interfere with that.

Dr. H. HARTSHORNE, of Philadelphia Y. M.: I think we should remember that this is an article concerning worship. There are many parts of Christian work, evangelistic work, which I think we would not include under the term worship.

Dr. JAMES E. RHOADS, of Philadelphia Y. M.: This is under the head of public worship, and I think that Friends will at once see that it refers to the established worship of the assembled church. I only mention that; I do not wish to influence any one.

ISOM P. WOOTON, of Iowa Y. M. : As that last suggestion is liable to be misunderstood and misapplied, I think we might have it erased, and I therefore propose that the last suggestion that was read, the one referred to by Robert Douglas, be erased : that is, all following the words "and hence."

TIMOTHY NICHOLSON, of Indiana Y. M. : I hope this will not be left off. I certainly would be very sorry if at the meeting for worship that I attend any one should have a pre-arrangement of the vocal exercises of the meeting.

BARNABAS C. HOBBS, of Western Y. M. : There has been serious damage done on some occasions where certain persons have been anxious about certain other persons, to put them forward, or to put somebody else back, and they have put their heads together and made pre-arrangements in that way. That has been done, and it is time we had something that would put people on their guard. It always damages a meeting, and is the source of much trouble.

ISOM P. WOOTON, of Iowa Y. M. : I want my proposition to stand ; not that I want or expect to make pre-arrangements such as are hinted at here, neither do I want it to be left so that cudgels shall be left over the heads of the people that will be to the injury of the work carried on. I maintain my proposition.

JOSEPH BEVAN BRAITHWAITE, of London Y. M. : I very much hope that the Conference will consider how important it is, in a subject of this sort, that we should maintain Scripture order. There is not a word in the Holy Scriptures warranting one person taking possession of a congregation and directing the services. The whole testimony of the New Testament is directly contrary to that view. In the Epistle to the Corinthians, borne out by a similar testimony in the Epistle to the Ephesians, we read : "Ye may *all* prophesy, one by one." This exercise of spiritual gifts is absolutely essential, and we are in very great danger of crowding out that free liberty which we enjoy — and we are almost the only Christian church in which it is enjoyed. This is a testimony as regards meetings for worship, and I trust that the simple statement as taken from the Discipline of New York Yearly

Meeting will be adhered to. I could say a great deal more, but the past history of the church is very instructive in many ways upon this subject, and a powerful encouragement to maintain steadfastly that liberty of the exercise of the spiritual gifts, under the Headship of Christ, wherein Christ hath made us free.

JESSE WILMORE, of Kansas Y. M.: If these sentences can in no way be construed to interfere with customs which, I apprehend, prevail in most, if not all of the Yearly Meetings, they might stand. In our devotional meetings, in the Yearly Meetings where I have been, it has been the custom to appoint committees to have charge of the meetings, and those committees request certain individuals to take charge, some at one meeting, and some at another meeting. When we go into revival work, and into regular work for the building up of the church, it devolves upon some individual to take the lead in all kinds of work. A meeting without a head somewhere is a very poor arrangement; and, yet, the head, humanly speaking, should never get in the way of the free operation and leading of the Holy Spirit. But it does seem to me that this is placing, as brother Wooton has said, something like a clamp, that may be used to the hindrance of the work of the Lord.

WILLIAM L. PYLE, of Western Y. M.: I view it as negative legislation on that subject. I think that, without it, it declares the full privilege and opportunity, under the Spirit, of the exercise of the word. Negative legislation will be construed into that which will be damaging, rather than a blessing.

A FRIEND: There is a great deal of funeral work, for instance, that comes under the head of ministerial work, and where some certain minister usually has something to do with conducting the meeting, and I think we are putting a bond upon the meeting that we would not want to place there. So I am in favor of striking this out.

CHAIRMAN: This only refers to the regular, established meetings for public worship of the membership of the Society of Friends.

CALVIN W. PRITCHARD, of Western Y. M.: If it should be understood in that way I should be satisfied with it. But I think, as it is, it will be misunderstood, and will in some measure hamper the work. It will be so with reference to funerals, and with reference to evangelistic work, and with reference to what has been the practice for several years in connection with some of the exercises of our schools and colleges.

TIMOTHY NICHOLSON, of Indiana Y. M.: Then let us add the words "in our regular, established meetings for worship."

BARNABAS C. HOBBS, of Western Y. M.: I am glad to have that proposed.

RORERT W. DOUGLAS, of Indiana Y. M.: I think the wording there bears more on the formality than anything else:—"and hence we cannot commit any *formal* arrangement to any one individual." As far as that is concerned, I would not be willing to commit any formal arrangement to any one, two, or a half dozen. If it is understood by the Conference that that is a *formal* arrangement, I would not have any objection to it.

JOHN HENRY DOUGLAS, of Iowa Y. M.: As there is some fear that this may be misconstrued, and that the formal part as a principle in worship might possibly be misunderstood, I would prefer that that might be dropped off. I should prefer that in order that we might have harmonious action here.

ALLEN JAY, of Indiana Y. M.: I think that the trouble arises from the fact that some of our dear friends are confounding work with worship. I do not think that anybody is going to object to some of the arrangements with regard to the work or service in the meeting. We are talking about worship itself. I do trust that no Friend in this house wants to take charge of worship and guide that. We each one may approach our Heavenly Father in worship in the way or manner that we feel called upon to do. I cannot see the danger that we are talking about, and I think that the words as they

are there written will necessarily be understood by other people as meaning that we do not in our worship of God let anybody come between us and Him.

DR. HENRY HARTSHORNE, of Philadelphia Y. M. : I would make the suggestion that the words "all our meetings for public worship" be added, to make the distinction between them and the evangelistic work.

JOHN HENRY DOUGLAS, of Iowa Y. M. : We are all Quakers, as I understand it, (or we would not be here,) thoroughly, to the very letter and spirit. Now we come to a matter where there is an honest diversity of sentiment as to the formulation of sentiment. And now as we are agreed in the great principles of worship, and there is no diversity of sentiment about it, but just a difference of expression, — and not a scriptural expression, — I question whether it would not be easier and better that it should be modified or stricken out. That is all I have to say.

ROBERT W. DOUGLAS, of Indiana Y. M. : I have something here that will suit you, I think, —at least it will suit me. Strike out the word "individual," and then add, "our meetings for worship." I will read it: "And hence we cannot commit any formal arrangement to any one in our meetings for worship;" or, if it will suit Friends better, say "our *regular* meetings for worship."

BARNABAS C. HOBBS, of Western Y. M. : I like that.

CHAIRMAN: The proposition is to strike out the word "individual," retain the word "one," and then add "our meetings for worship." Then it will read: "And hence we cannot commit any formal arrangement to any one in our meetings for worship." Or put the word "regular" in. (The Chair decides that the proposition is approved by the Conference.)

CHAIRMAN: This whole matter is now submitted to your action. Are you prepared to adopt it as it is placed before you?

JOSEPH STORRS FRY, of London Y. M. : I feel, for the peace of my own mind, I must express a few words before

this document is finally adopted by the Conference. I have been extremely impressed, during the afternoon and evening, with the very serious nature of the business upon which we have been engaged. I think that, considering the constitution of this Conference, although we have no power over the Yearly Meetings beyond that of giving advice, our action is of a serious and weighty character, and I have felt in my own mind some little hesitation as to the adoption of a document of this length and very great weight, upon a single reading, in such an absolute manner as to commit all the members of this Conference, and, to some extent, the persons they represent. I speak of statements of doctrine as contained in that document as substantially representing my own views, and possibly I might find nothing on reading it carefully to which I would object. I have also very great regard for the ability and character of the dear Friends who prepared it, and should prefer their judgment to my own on most of the points touched upon. At the same time, I feel that for large bodies to come to very great decisions at the close of a conference of this kind, when there is no opportunity for reconsidering any points or modes of expression, does appear to me to be rather a serious matter. And it would be more in accordance with my own feelings if the document were not so absolutely passed at the present time as to prevent any kind of reconsideration. If it were adopted as generally expressing our views, and submitted for the consideration of the Yearly Meetings, I do not know that I would feel any objection. But I have sat under a great deal of pressure of mind during the whole afternoon and evening, with the feeling that there was rather more haste than is quite wise in the proceedings of a body representing so large a number of persons as are practically represented here. I do not wish to introduce any note of discord into a meeting which has been so harmonious and pleasant, but I think I should have left the meeting with a great deal of uncomfortable feeling, if I had not been permitted, simply as an individual, to express my own thoughts. I only desire that we may not hastily commit ourselves to any words which afterwards we might see reason to desire to modify.

JOSEPH BEVAN BRAITHWAITE, of London Y. M. : I should have felt very seriously the considerations mentioned by our

dear brother, Joseph Storrs Fry, whose judgment we all so much value, if the document which has been read had not been compiled from the regularly authorized statements of our own Yearly Meeting, and of other Yearly Meetings on this continent. Far the larger part of that document has been drawn from Epistles which have been signed by our dear friend, Joseph Storrs Fry, himself, in our own Yearly Meeting, and I think I may venture to say that there is nothing there which really need occasion any material hesitation, though I greatly honor the feeling, and if the document had not been drawn up in this way I should just have felt the same kind of hesitation; but it has been compiled from sources which have passed accredited bodies. Though I wish to speak with great diffidence, and desire to leave it entirely, after all the exercise which we have felt about it, and after the way in which it has been received by this Conference, I should very much regret that we passed away without accomplishing an object which I believe will be greatly blessed to Friends, especially in these parts. I wish to speak with great diffidence and humility, resting all upon the will of Him under whose presidency we desire to act.

THOMAS WHITE FISHER, of Dublin Y. M.: Let me say that I also felt in the direction of our friend, Joseph Storrs Fry. But it seemed, as I understood, that this document was not containing new matter, but was grouping together matter which had already passed the Yearly Meeting of London or some other Yearly Meetings, and with the explanations which have now fallen from our friend, Joseph Bevan Braithwaite, I for one, feel best satisfied that we should pass this document, for I feel that if we do not avail ourselves of this opportunity when we are all together, probably in the lives of some of us no such opportunity will ever happen again.

ALLEN JAY, of Indiana Y. M.: I do hope it will be adopted. I doubt whether any articles of faith have been more carefully considered than this declaration has, and been more prayerfully gone over than this has, not only by this Conference but by the different Yearly Meetings of the world. Therefore I hope we will adopt it at once.

(Many Friends express a wish to adopt it.)

BARNABAS C. HOBBS, of Western Y. M.: My mind is very clear that if we do not adopt this document that is now presented after so full and complete a discussion of all the matters before us, there is nothing that could have so depressing and so unsettling an effect upon the minds of all the Yearly Meetings as to go away without accomplishing this purpose.

A FRIEND: I wish simply to express my humble appreciation of this document, and I am satisfied it will meet the appreciation of the people who have sent us here.

CHARLES BRADY, of London Y. M.: I feel that the loss and difficulty would be a much greater one, as Barnabas Hobbs says, if we should separate without passing it.

JOHN HENRY DOUGLAS, of Iowa Y. M.: This document now has to go before the separate Yearly Meetings, and Friends will excuse some of us if we seem to be a little critical and careful, because we have to go over this again, and we would like to give as united a support to this as we can, and have no confusion at home. That is why I have appeared to be a little crossways. I try to see with other folks, but can't, somehow. I try hard, and have the interest of the cause at heart, as I think Friends will admit, and that is why I have appeared to be critical in the reading of this and objected to some things. It is not a document I would write that way, and I do not suppose any one would. It is a compilation of various statements made heretofore, and with some objectionable clauses; and now we have to go out with faith that somehow or other it will work through all the Yearly Meetings. I think more of that than I do of the simple passing of it here.

JOSEPH MOORE, of North Carolina Y. M.: I want to say that I have not seen any objection to the fullest expression of any one here.

CHAIRMAN: I think it is the most healthful indication, that this has been looked upon with such close scrutiny. If we had blindly accepted this without this investigation it would have been an evidence of weakness, while this is an evidence

of life and strength. I think that no one can regret that this critical examination has been made, and that all the members of this Conference have been so free in stating any objections that have appeared to them. Surely no one can criticize this course in the slightest degree.

DRUSILLA WILSON, of Western Y. M.: I think I shall be satisfied with the adoption of it after giving expression to a fear I have entertained in regard to a subject,—I think it is on the fall of man. I think it is not plainly indicated there that there is a personal devil. I have come in contact with young men lately in our own Society who have questioned this way: We do not believe there is a personal devil; it is a satanic influence in the heart of man. Now, I would like, if we adopt this, that it should go out clear on this point.

BENJAMIN F. KNOWLES, of New England Y. M.: It does seem to me that it is just as clear upon that point as the Scriptures are. The language used is the language of Scripture. I for one would rather it would go as it is.

DRUSILLA WILSON, of Western Y. M.: I do not insist.

A FRIEND: Is it understood that this document is going to be presented to the Yearly Meetings for adoption?

CHAIRMAN: That is the understanding, that it shall go to the Yearly Meetings by recommendation of this Conference for their adoption, that it is the recommended Declaration of Faith for the Society of Friends the world over.

THE SAME FRIEND: I would ask again what would follow if some Yearly Meeting does not see fit to adopt it?

CHAIRMAN: It will not be the declaration of faith of that Yearly Meeting; that is all that will follow.

ROBERT W. DOUGLAS, of Indiana Y. M.: In going to the Yearly Meetings it is only asking the Yearly Meetings to adopt that which is virtually to a certain extent embodied already in nearly every Yearly Meeting's Discipline in the world; and when I asked Dr. Rhoads to state what Book of

Discipline he was reading from, and he said New York, I was surprised that he did not say Indiana, for it is virtually endorsed in all the Books of Discipline. But at the same time, it is very desirable that there should be uniformity throughout the world.

CALVIN W. PRITCHARD, of Western Y. M.: I want to say I think there is reason for the uneasiness that has been expressed by Joseph Storrs Fry. In consideration of the fact that this Conference was called with the understanding that its proceedings are advisory only, I think that we ought to be satisfied, and not to be ready to criticize if any of the Yearly Meetings do not at once adopt the Declaration of Faith that we have presented.

DAVID B. UPDEGRAFF, of Ohio Y. M.: May I ask whether the word I spoke of has been retained or otherwise?

JOSEPH BEVAN BRAITHWAITE, of London Y. M.: There has been a little modification.

DAVID B. UPDEGRAFF, of Ohio Y. M.: May I ask what it is?

JOSEPH BEVAN BRAITHWAITE, of London Y. M.: It now reads, "We would express our continued conviction that our Lord appointed no outward rite or ceremony for observance in His church," the word "permanent" being stricken out.

DAVID B. UPDEGRAFF, of Ohio Y. M.: I am satisfied. Now, I want to ask a question, whether it is the judgment of this Conference that each Yearly Meeting should be left free in its own membership to exercise its own judgment and come to its own conclusions without undue pressure being brought to bear from members of other Yearly Meetings or from periodicals that suggest deplorable alternatives in case they do not do just as they are directed to do? I would like a word of conclusion in reference to the judgment of this Conference as to the absolute freedom and independence of judgment allowed to Yearly Meetings to exercise in this matter.

DR. JAMES CARY THOMAS, of Baltimore Y. M.: I only want to say that in Ohio Yearly Meeting they protect them-

selves from all undue influence. I was present at an Ohio Yearly Meeting when an important matter was discussed, and no foreign Friends were allowed to express an opinion.

DAVID B. UPDEGRAFF, of Ohio Y. M.: We did learn some tricks of that kind from Baltimore and Western Yearly Meetings on one or two occasions, and it does, to a certain extent; but I ask on a little wider basis than that. When Friends come to us, and are not judicious, we can do a little something, but I put it on a wider basis, and ask on principle. I do not propose to make any personal application of it.

CHAIRMAN: The question of the Friend from Ohio is one that is clearly settled in the Society of Friends, that every Yearly Meeting is perfectly independent in its action, and is not influenced by any outside influence, except so far as the members submit to be influenced by light that comes to them.

Now, there has been, so far, a unanimous expression of sentiment in favor of the adoption of this Declaration of Faith.

WASHINGTON HADLEY, of Kansas Y. M.: I did feel very much as indicated by our friend, Joseph Storrs Fry. I think this is a pretty hasty action for so important a matter as has been before us. And yet I feel like I would be willing to take the document largely on trust on account of the judgment and care of the committee that has it in charge.

JOHN F. HANSON, of Iowa Y. M.: I want to say this, that not feeling satisfied in my own mind in respect to the course the Conference has pursued, I have submitted to it; but I see now that going home to my own Yearly Meeting it would be proper for me to say nothing. I suppose that it will be expected that, having had my say in the Conference, I come home to my Yearly Meeting to support what this Conference has done, and when I see this action, I refer to our friend, Joseph Storrs Fry, again, having the same feeling all the time that he had throughout the exercise of this meeting, I say that something should be done. Though I now submit most cheerfully to what shall be done, at the same time I go home to my Yearly Meeting with the consciousness that Iowa must give up what I believe is a better declaration of faith on its own book to take this one in its place, for the sake of being

in unity with the other Yearly Meetings. I have been with the Revising Committee of Iowa Yearly Meeting every time its Discipline has been revised, and I remember that the document given out by George Fox was taken up, and there were hours and hours spent over that document, and the best men there could not understand what George Fox meant when he said that "Christ was the oath of God." And in order to adopt that document that had to be erased.

(A large expression in favor of the adoption of the Declaration of Faith.)

JAMES N. RICHARDSON, of Dublin Y. M.: I have not said anything upon this subject, but I do now at the close of this Conference wish to say how thankful I am, not only to the committee, but to the Conference itself, that it has passed these two documents that have been brought in. I have felt all along that we should have failed as a Conference of all the Yearly Meetings here unless there was something performed, and my earnest desire is that now, at the close of this, when the very best has been done, that every Yearly Meeting here will accept it. We know we cannot legislate for the Yearly Meetings, but we can hope and pray that they may be willing. If it had not been done, as has already been said, and upon this occasion, the probability is that never another such occasion would occur when many of our Friends could be present, and I do again say I am thankful to my Heavenly Father that so it is, and hope we will settle down under it, and that praise and thanksgiving will ascend to our Father and our God for His presence in our midst and His condescending mercy that has been around about us.

JOHN BUTLER, of Ohio Y. M.: I have been with you, my dear friends, under unusual physical weakness ever since I have been here. While I have travailed with the concerns that have been before you, I have felt unable to stand or to say much. I have not much now to say, but I want to express my thankfulness to our Heavenly Father for the privilege that is granted me now of saying a few words in the presence of the representatives of all the Yearly Meetings of the world on the subjects that have just now closed. I feel very thankful indeed, my dear friends, and I believe it will be

a source of much comfort to the various Yearly Meetings that we have harmonized so well as we have in coming to the conclusions that we have in this last matter that has been before us. The document that has been prepared does not sound to me like a new one at all. Having been familiar with and a regular reader of the doctrinal works of the Society for at least sixty years, I know that nearly all it embodies I have become familiar with. I feel very thankful indeed that we have adopted this at present. I take it to be that this is now adopted and passed from. I feel like expressing in a few words my thankfulness to my Heavenly Father that I have had the privilege of being in this very extraordinary association of the Yearly Meetings, such a one as it has never been my privilege in all my life before to attend, and perhaps will never be again, and one that I believe will be of great comfort to the Society of Friends, not only here, but also in Europe. I think it will harmonize; I think it will be a blessing to the Yearly Meetings in America, and I believe it will be a relief to many of our Friends, and a comfort, and a strength, and a harmony. I have passed through two separations since I have been a member that took interest in the church, and I have dreaded a third one. I hope now that we shall have no dread on that account. I think the expression of all the Yearly Meetings in examining what has come before us will settle to a very great extent the feeling that has been prevailing. I hope it will. The love and harmony of this church is invaluable, and we cannot prosper without it. I desire the balance of my life to do all that is in my power to preserve harmony and love. I believe it is possible. I know it is possible, dear friends, for us to differ in opinions and yet maintain the love of God in the heart, for we have nothing against individuals while we are honestly contending for that which we believe to be essential to the prosperity of the church. With these few remarks I will leave it, and hope that we will be a united people. I believe we will be a more united people when this document goes down to all the meetings. I have but very little fear of any rejecting it.

CHAIRMAN: With great unanimity this Conference has adopted the Declaration of Faith that has been submitted.

GEORGE GILLETT, of London Y. M.: I think it has only been a year or two since in London Yearly Meeting we

revised our Book of Discipline, and I do not believe we should be likely to call in those books simply to substitute this Declaration of Doctrine in lieu of that which we at the present have. I should think the Yearly Meetings would think it sufficient to receive this declaration of our belief as practically harmonizing with that which we already believe, and that in our other Yearly Meetings, such as Iowa, some similar course would be taken which would not lead them through exactly the same process which my friend, John Frederick Hanson, would seem to describe. I thought that if I might mention this here it would suggest a simple way in which an expression of our views might be made which would not cause so much trouble as some here have feared.

DR. JAMES CARY THOMAS, of Baltimore Y. M. : I am very glad that our friend, George Gillett, has made that suggestion. We are publishing statements of our thoughts and beliefs from time to time. I do not think it is the intention of the Yearly Meetings or of the Conference that this should supersede or take the place of the Disciplines.

CHAIRMAN : Undoubtedly this declaration is in entire harmony with that of all the Yearly Meetings in the world, and an acceptance of this would not of necessity suspend the declarations which they already have. But it would be an expression of the united views which all the Yearly Meetings have.

DAVID B. UPDEGRAFF, of Ohio Y. M. : The remarks that have just been made by our friend, George Gillett, are quite a relief to my mind.

CHAIRMAN : Are the committee of five appointed to prepare the conclusions of this Conference, prepared to submit their report?

JOSEPH STORRS FRY, of London, Y. M. : We have prepared a report in accordance with the conclusions of the Conference. It will be remembered that in some points before the Conference there was no conclusion come to, and in these cases we have been limited to what appeared to the committee to be the general views of the Conference. Our dear

friend, Ruth S. Murray, who has kindly assisted in the preparation of the document, has written it out, and will kindly read it to us.

(A proposition to adjourn and have a meeting to-morrow night.)

JOHN HENRY DOUGLAS, of Iowa Y. M.: I think that that would be a sad thing, as some have made arrangements to go away to-morrow.

TIMOTHY NICHOLSON, of Indiana Y. M.: I think it is desirable that we close the business, but there is one important matter I think we have overlooked. We have not given our Chairman an opportunity to speak upon anything, and I hoped there might have been an opportunity for him to address the Conference.

CHAIRMAN: The Chairman has nothing to say except to express his thanks to our Heavenly Father for the pleasant and profitable season this Conference has had together

(Ruth S. Murray reads the propositions presented to the Conference, with the conclusions of the Conference upon them. See page 18.)

CHAIRMAN: The conclusions prepared by the committee appointed for the purpose are now before the Conference for its action. Are they approved by the Conference?

A FRIEND: I move that the conclusions be approved.

DAVID B. UPDEGRAFF, of Ohio Y. M.: I would suggest before the motion is put that it would be unsafe to say "unanimously" adopted. I like the more cautious expression used in other instances, instead of saying unanimously, in the place where that word is now used.

CHAIRMAN: That matter can be left to the committee.

WILLIAM G. HUBBARD, of Ohio Y. M.: I would like to hear again the expression used in regard to singing.

CHAIRMAN: Will the members of the Conference express themselves directly to the point with reference to the adoption of the conclusions offered by the committee.

(An expression for adopting them.)

JOHN HENRY DOUGLAS, of Iowa Y. M.: I trust the conclusions as there drawn up will not do us any harm. I look upon them as strictly and wholly conservative. Not in a bad sense—there is no bad man or woman here, they are all Christians—but I notice very little encouragement, positive or earnest, to the work of God that has been presented here. I believe it reflects a very large feeling in this Conference and a very kind Christian care over the work of God. Of course, occupying the position I have always occupied in the work of the Lord, I often have a longing for a more outspoken positive encouragement to the work and workers that are pioneering and carrying forward the work of the Lord. I am thankful for the conservative influence—I speak in a good sense—the kind counsel, and brakes, so to speak, that possibly need to be put on frequently. The Conference has come up to my full expectations in this respect. I only say I often long for a more positive sympathy and encouragement on behalf of those in the church that are pressing forward the battle of the Lord in the great effort to save our fellow-men from eternal ruin, who are spending their lives and occupying all their talents, and in these days making the many sacrifices that have been made in all this country for the propagation of the Gospel and the building up of the churches, making use of all the means within our reach for the accomplishment of this great work with a constant conviction of our unbounded confidence in the faith of our people, as it has always been held. That is all I have to say. I feel no disappointment at all. I only wish to say, and perhaps others can say the same, that under the circumstances it came up to my expectations, and perhaps more than that.

I have longed also that in these deliberations we could have felt more the melting power of God in our souls. As I read of the days of old, commencing with the apostolic days, the days of our fathers, when they met sometimes on these matters in these conferences—I remember of one occasion in this country, four days were spent,—such was the outpouring

of spirit, such was the wonderful work of God upon their souls, that they could not reach any business for four days. Then again, I remember another occasion when it took them two days to part after the business was through, such was the wonderful sense of the presence and love of God in their souls. I have longed all this past year, since it was proposed that we be here, that we might have more of it. I bless the Lord with all my heart for what we have had, but oh! that we could have had more—could have felt more. Let us pray to this end, that the Lord, if there is anything lacking, may forgive us, and thank Him for what we have had, with joy, and pray for more. We know that in connection with our work the blessing depends wholly upon the immediate presence and power and baptism of the Holy Ghost.

WILLIAM P. PINKHAM, of Indiana Y. M.: I am fully in sympathy with the aggressive work of the church wherever it is carried on; and yet in consideration of the remarks of our dear brother, which I fully understand, I am sure, I wish just to say that in the very nature of things the conclusions of a conference like this must almost of necessity be conservative. And as I have listened to the conclusions one by one, I have admired the care and prudence with which they have been drawn up, and have settled down in my own mind to the conclusion firmly that while they are such as to satisfy, I think, very fully, those of our dear Friends who are intent upon the conservation of that precious truth which has been committed to us as a branch of the church, in practice they will be found not to hamper any portion of our workers. I just wished to express that confidence, and therefore to favor the adoption of these conclusions.

FRANCIS W. THOMAS, of Indiana Y. M.: I would like to remark in this connection that the committee, in formulating this report that is going to our Yearly Meetings, did not feel authorized in going outside of the lines of the conclusions which had already been expressed and come to in the Conference, and especial care has been maintained on their part not to admit any reflection of the personal sentiment of any member of the Committee; neither to overdraw on any side conclusions on any topic, and at the same time not to take from the real worth of any subject which had been settled, or any

sentiment which had generally obtained credence in the Conference. And in view of this fact, or these facts, we could only do just what we have done. We leave it to the Conference.

WILLIAM NICHOLSON, of Kansas Y. M.: I would like to explain that there has been very little expression in this Conference in the line indicated by John Henry Douglas, of sympathy toward the work of our workers, and the committee being shut up to what was expressed, they did not see much to do, but they were impressed with that which our brother has brought out, that there was a deep sympathy with all this work that has been told about here.

A FRIEND: I endorse the adoption, but I have been struck with the precautionary character of the conclusions all the way through.

CALVIN W. PRITCHARD, of Western Y. M.: I desire to say that I think the conclusions to which we have arrived in general in that minute reflect very nearly the general sentiment that has prevailed in the Conference on all subjects except the one with reference to the ministry. I think if there is anything clear as to the discussions we have had in this Conference it is that the power of the Lord was with us here yesterday, and that the discussions showed very decidedly in favor of what is known as the aggressive portion of our church, and I think the minute does not come up to the feeling of the Conference in that respect. I would rather it had done so. I think it has been, however, the part of those who are known as the aggressive and earnest, and sometimes, perhaps, imprudent portion of our church, to lovingly condescend to the other sentiment that has prevailed in the Conference, and I want us to keep that spirit. I would rather, however, that the subject of the ministry had been more definite in that direction.

TIMOTHY NICHOLSON, of Indiana Y. M.: It has been well said that the document, in the main, is conservative, in its best sense, and conservatism in its best sense means conservatism.

FRANCIS C. JENKINS, of Western Y. M.: I want to speak of one word, and that is "feverish" activity. I would have been glad if some other word had been used. I remember I was very timid, and if such a word had come before me years ago it would just have crushed me. I would prefer that that word should be changed to some other word, for the sake of some others. I just make that suggestion. I thought it might be changed if thought proper without any discussion. I am willing to adopt the document.

DR. JAMES CARY THOMAS, of Baltimore Y. M.: I think it would be well to change that word.

(The words "excessive" and "undue" are proposed, and "undue" is approved and substituted for the word "feverish.")

MARY WHITALL THOMAS, of Baltimore Y. M.: I want to adopt it, for it has expressed that there is a deep, earnest sympathy by the Conference with the aggressive work that is carried on.

WILLIAM G. HUBBARD, of Ohio Y. M.: I consent to the adoption, but am sorry the minute tones down so much the expressions of sympathy with the aggressive work.

DAVID B. UPDEGRAFF, of Ohio Y. M.: If silence means consent, I must speak my dissent. I have heard repeatedly since we have been here that we are here for the purpose of saying exactly what we mean, and I cannot consent that in so important an engagement we are to understand the most important things as left out, and read them between the lines. I dissent, therefore, from the conclusions.

JOSEPH BEVAN BRAITHWAITE, of London Y. M.: I have felt a hesitation to speak, because I have not been present at two or three of the sittings, but I would like to acknowledge that the report was very much in harmony with my general feelings, and I can unite in the expression of sympathy and love, and I trust we shall all go from this very interesting gathering, which may not very soon occur again, in a feeling of humble thankfulness, and trust that whatever diversity of judgment may exist, our meeting together has been a means

of bringing us nearer one to another in the love of our blessed Savior, and may also tend to harmony in the work for Him.

SARAH JENKINS, of Ohio Y. M.: I want to express my sympathy and unity with the thoughts expressed by our friend, John Henry Douglas, and I want to go from this Conference with the understanding to my brothers and sisters that are actively engaged in the field to-day in fighting our common enemy, that I can express to them that they have my cordial sympathy and prayers; and I may say that, in regard to the ministry, or the pastoral question, I cannot think that that minute reflects the expression of this Conference.

MARY S. THOMAS, of Baltimore Y. M.: I am not satisfied with it as it stands, and I would like something to be added to express the cordial sympathy with the aggressive work, with loving cautions.

BARNABAS C. HOBBS, of Western Y. M.: I think the other side needs about as much sympathy. It is as important to keep the work steady as to push the work ahead. I think we are all rightly in place. It is necessary to keep the ship well balanced, and I think there is a full appreciation on one part of the Society of the work of the other. I feel very sure that there has been a very large and full expression of sentiment in every part of this work, and that all have had a full recognition and sympathy with every other one. I think the expression all through has been in a very satisfactory spirit.

ROBERT W. DOUGLAS, of Indiana Y. M.: I believe I would dissent from the conclusions in this report, as I understand it; for, as Friends remember, yesterday there was nearly a half day spent in very widely discussing what is generally termed the pastoral question. If I understand the conclusion, as based in that report, it was entirely ignored. I do not think that ministers, as a general thing, are begging for sympathy, or anything of that kind, but that very practical question was certainly discussed and a pretty general conclusion arrived at in regard to the pastoral work of the church. I have very much regretted that that seemed to be practically ignored.

BENJAMIN F. KNOWLES, of New England Y. M. : I think the idea has been presented to this convention that may lead each of its members to the conclusion that it is desirable, within some limited length of time—at least in five years—that there should be another convention similar to this. And, so far as the proceedings of this convention are concerned, I see nothing that will go to the various Yearly Meetings that would tend to dampen their ardor for another convention. There is nothing in the minutes that have been read or the reports that have been read that reflects upon the work that has been carried on by different members of this Society, but rather encourages them; and it does seem to me that if this Conference could see its way clear to adopt what has been presented, without any further expression upon the line that has been indicated, it will tend to favor another Conference. But, if we carry some things too far, it may be a little difficult for others to survive the effect of it, and may dampen their ardor for another convention.

HOWARD NICHOLSON, of Canada Y. M. : I want to say a word, because I think my position cannot be understood upon this question that has been brought in by John Henry Douglas, and that is, that I am not in favor of mawkish sympathy or patting on the back. I think we owe our sympathy to a higher place than this Conference even. I believe in working within the principles of this church. I think there is more harm done with this patting on the back than there is in not so much encouragement. If we are not men enough to go on with our work without this sympathy, with the spiritual baptism that has been talked about, I think we had better withdraw from the work.

JOSEPH STORRS FRY, of London Y. M. : I would like to say that the desire of the committee who prepared this summary of proceedings was, as far as possible, to give the conclusions of the Conference, and, of course, upon those subjects upon which the Conference did not express any decided opinion, we were left without any authority to give expression. There was no wish to suppress anything that was mentioned in the Conference. That which is stated under the head of ministry, I think, includes all that was said, substantially, about the pastoral work, and I do not remember

that the Conference came to anything like a conclusion of the degree of encouragement that was given to that form of ministerial labor.

CHAIRMAN: I think those who have excepted to the conclusions in this respect will be greatly surprised, when they read it again, to find how liberal it is. It has not used any stock phrases on this subject that, perhaps, some would have been satisfied with, if they had heard them, but the liberal sentiment runs through it largely.

The conclusions are adopted.

RUTH S. MURRAY, of New England Y. M.: I just want to say one word, because I have been very much amused, I confess. We had no idea whatever of saying anything when this was made that would be considered at all restrictive, and we have nothing in our hearts but the most cordial and earnest appreciation of the evangelistic efforts, and a desire to bid every one of the Lord's messengers God speed on his or her journey. If we have failed in the expression, it is because we have not used the words to express our feelings.

DR. JAMES CARY THOMAS, of Baltimore Y. M.: Is it expected for the Conference to adjourn *sine die*, or will it recommend to the Yearly Meetings that it shall meet again?

(It is proposed that the business laid upon the table this afternoon be taken from the table and laid before the Conference. Approved.)

CHAIRMAN: The question was in regard to the organization of a Conference to meet at stated periods with delegated powers.

BARNABAS C. HOBBS, of Western Y. M.: I would like if we could recommend to the Yearly Meetings the making of a more complete headship to the meetings in general, so as to direct the work, such as higher education, the mission work, and other matters that may be called up for consideration.

Dr. JAMES CARY THOMAS, of Baltimore Y. M.: I make a proposition, which has been submitted to the Business Com-

mittee and authorized by that committee to be presented, if thought best: "That this Conference recommends, for the consideration and action of each Yearly Meeting, the subject of a triennial conference, composed of delegates appointed from the different Yearly Meetings, such conference to be with or without legislative powers, as may afterwards be determined."

This comes through the permission of members of the Business Committee.

GEORGE GRUBB, of Dublin Y. M.: If a Yearly Meeting agree to such a proposition, to whom would the Yearly Meeting report?

CHAIRMAN: Our report, and the report of the proceedings, will go before the bodies appointing us as delegates, and if they, upon consideration, see anything to prove the holding of another Conference desirable, they can see that themselves without any recommendation from us, it seems to me.

JOHN FREDERICK HANSON, of Iowa Y. M.: I would like this kind of a proposition, that this Conference simply recommend to the Yearly Meetings that another Conference of this character be held in 1890, without stating anything more.

CALVIN W. PRITCHARD, of Western Y. M.: I do not favor such a proposition unless we had time to consider it and mark out some basis of operation.

A FRIEND: I am in favor of a convention in the future similar to this, but I am satisfied to leave it to the Yearly Meetings.

CHAIRMAN: It is the mind of the Conference that the proposition is not approved, and that it is left to the Yearly Meetings to take such action as they see fit.

JOSEPH STORRS FRY, of London Y. M.: Might it not be well that it be placed on the records that we recommend to the Yearly Meetings to consider whether they wish a Conference of this kind held some time in the future?

BARNABAS C. HOBBS, of Western Y. M.: I think it is important to keep the subject on record some way, and a suggestion of that kind would be well, I think.

CALVIN W. PRITCHARD, of Western Y. M.: I approve of the Yearly Meetings' being asked to take some action, and to take it early, so that it may be mentioned in the correspondence and work.

DAVID B. UPDEGRAFF, of Ohio Y. M.: I would much prefer it to be left as it was at first suggested.

CHAIRMAN: It is the mind of this Conference that we put upon record a request to the Yearly Meetings to give attention to the subject of calling another conference.

ISRAEL P. HOLE, of Ohio Y. M.: I want to give an opportunity for this Conference to express its thanks to our President, who has so ably and impartially conducted the business of this Conference from the beginning, and to the Secretaries who have so industriously and carefully attended to their duties. I therefore move that we extend to the officers of this Conference a vote of thanks for the performance of their duties.

CHARLES BRADY, of London Y. M.: On the other side of the water we do not much favor votes of thanks, but I feel sure I express the feelings of the London and Irish deputations as well as my own, when I say that among the other causes of thankfulness that we have here, is the fact that the work of the Chairman and those at the table has been most admirably conducted by those in whose hands it has been.

(Many unite with this sentiment, and the Conference decides that such expression is better than a vote of thanks.)

CHAIRMAN: The feeling of the Chair is, that thanks are entirely due from the Chairman to this Conference for their very courteous regard for his rulings, and the great pleasure they have given him in presiding over their deliberations by this regard.

JOSEPH STORRS FRY, of London Y. M.: A dear Friend alluded to the fact of there being but little expression of love or manifestations of it. I do not mean that he hinted that it was not here, for I did not understand him to do so at all, but I thought a number of times, that, for the first time, we have come from so nearly all over the world, and had only three or four precious days, and a great deal of responsibility, and we have not had time to think about how much we love each other. I thought if we only had time to think how much we love each other, I doubt whether any of us were ever in a body of people that could sincerely speak more from their hearts than we could.

JOSEPH MOORE, of North Carolina Y. M.: When we first came together and there was something said about seating us so that each delegation should be to itself, I felt,—and no doubt I express the feeling of many others,—I felt as if I would like to sit very close to every member of this Conference, and I feel a great deal more that way since we have been together three or four days. And whatever the Yearly Meetings may have expected of us we do not know, or how much good we have done we do not know, but one thing is certain to those who have been together, it has been a very precious feeling indeed.

JEHU H. STUART, of Iowa Y. M.: I do not wish to make a speech, but the thoughts of Joseph Moore aroused thoughts that have been lying in my mind about this Conference. I do not know yet exactly what it means. There must be a certain amount of unconscious cerebration about it before we shall fully realize what we have done, and how we have behaved. I think the Conference has behaved very well indeed. I think we have reason to congratulate ourselves, aside from expressing thankfulness, that we have done as well as we have. As the years go by,—and some of us shall live to see it,—we shall look back to this Conference, either with feelings of gratitude and satisfaction, or the contrary, and I am strongly inclined to the opinion that they shall be satisfactory. I do not think any of us will be discouraged or intimidated, or made fearful or despondent by any amount of caution and “preservatism” that has been manifested in this Conference. So I say we do not know yet; we will have to sleep over it, get

away from it, and come back to it, to know what we have done, but I am confident in my own mind that it will be well in the long run.

MARY S. THOMAS, of Baltimore Y. M.: I would like to say, also, that not only have we not had time to think about loving one another, but that we have been loving each other all the time. If I had had time to give expression to it, I would have told the brothers and sisters in the West that I had no words to tell them how much I love them, and how much I rejoice in the work they are doing in the work of the Lord.

GEORGE GRUBB, of Dublin Y. M.: I think we may all go home from this Conference thanking God and taking courage. I think Indiana asked for this Conference in faith, and I think it has been held in faith, and I think we may go home and leave the results in faith.

MARY W. THOMAS, of Baltimore Y. M.: I want to say, in the words of one of William Penn's letters, "I myself pray for you often, think of you often, and love you continually."

JOSEPH BEVAN BRAITHWAITE, of London Y. M.: This being my fifth visit to this continent, the possibility of this being the last time of meeting many dearly beloved brothers and sisters, on this side of eternity, has come over me again and again; and it is not needful for me, for you all know it already, to say a great deal about how much my heart overflows with love. And I desire to express the deep feeling of thankfulness that there has been so large a measure of the preserving goodness, mercy, and faithfulness of our Lord and Savior. Now, I desire, my dear friends, that in all our circumstances, how widely soever we may be separated upon this, the Lord's earth, that this may be the continued watchword: "Looking unto Jesus." We have one Lord, and one faith, and I trust, according to our various measures of faith and experience, that every one here has been a partaker of the one baptism, baptized by the one Spirit into one body. Now let us hold fast all that brings us nearer to our blessed Savior. Let us cherish all that keeps us in His love, that

strengthens in Holy dedication, that we may, with the apostle of old, count all things but loss that we may win Christ, and be found in Him when every other hope and joy and confidence shall have fled away forever. Let us be faithful to our Lord and Master, and in that faithfulness, as life passes on, we shall not be going further from one another, but nearer and nearer to that blessed home where the redeemed shall all sit down together at the marriage supper of the Lamb, keeping in all faithfulness, humility, and love unto Him, our Lord and only Captain and Head, and in that we shall be brought nearer and nearer, one to the other, and shall be prepared for that blessed meeting, at the dawn of that immortal day which will soon arise upon our souls, as a morning without cloud. Farewell in the Lord.

JOHN HENRY DOUGLAS, of Iowa Y. M. : I want to unite with the expression of Joseph Moore, every word of it. It is impossible for me to tell the love that wells up in my soul to every member of this Conference, and it has increased from day to day and from hour to hour. As I remarked before, this Conference has gone beyond my expectation in every way, and I have great hope, and trust that we are tending together more and more, and this will be one of the means of grace ordained of God in a measure to unite us more and more. By saying that, I do not wish the contrary to be understood, that I mean that we were seriously apart at all. There has been real Christian fellowship and love, which can be felt and realized as we mingle together, and have mingled together on this occasion. And I want to say, to be brief, that wherever our lots may cast us, let us pray for one another, let us have confidence one in another, and let us bid one another God speed. I say to our dear brethren and sisters from across the Atlantic, God bless you every one and every one you represent; and for this kindness manifested by you in coming so far to meet with us in this land surrounded by so different circumstances, where we have been so blessed together, I trust the blessing will go back to that land. To our dear friends from New England I can say the same. I was born there, educated there outwardly and spiritually. You have my hearty God speed in all your duties, and we pray that you may do more. So with our dear friends in New York and Baltimore; I want you to know that whatever you

do for the salvation of our fellow men, you have my heart and my hand, and I believe it is so that every Friend in the West might speak the same feeling. To my friends of Indiana I need not say anything. I spent thirty-five years of my life with you, and I love you more and more. To all these Western Friends, you are in my heart by day and by night when I am awake. So that I want it understood from beginning to end that, so far as fellowship and love are concerned, I know no break and no touch in my soul, and I only regret that we have not an hour or two to express our love one to another and to God. I want to say I feel, as a people, we have made very great advancement in the cause of our God, and I trust that in the years coming we shall make more advancement. And if we do not, our successors will do more work than we have done. So I leave this Conference with a heart of unmixed love, and can bid every one in your different departments of Christian work, God speed, and I expect to see you every one in heaven, redeemed by the precious blood of the Lamb, and I trust coming up with many sheaves to the glory of Him who loved us and gave Himself for us.

JANE B. VOTAW, of Iowa Y. M. : I have no doubt that we every one in this Conference have more love in our hearts than we have time or words to express, and I want to say for the last that I shall ever say in this congregation, that I love you better than I ever loved you and can pray for you as I never could before.

FRANCIS W. THOMAS, of Indiana Y. M. : I feel that it is fitting that I should very briefly express that gratification that it has afforded my heart to witness the union of spirit that has characterized our gathering together in this Conference of Friends. I have looked forward, as most know, with an intense interest to its results. And having waded through the interests and difficulties and joys and progress and blessing of the church for more than forty years, I feel that an advancement has been made that is wondrous; it is marvelous in my eyes. And I never took such a hopeful view of the prosperity and work of the church of which we are members, in its establishment and perpetuity and success, as I do now. And in our meeting under these considerations, I never felt so

humble before God under a sense of His love and kindness to us, and believe now that the light of His blessed countenance will still be lifted up upon us and we shall be made yet to rejoice even according to the days and years wherein we have been afflicted ; and now in coming days, prosperity, advancement, and yet stronger union in the faith of the Gospel of the Son of God, as I do believe, will ultimately be witnessed by those who hear me. And for these reasons I feel to glory more now than ever before in the cross of our Lord Jesus Christ, and I realize and have realized a deeper sense as I think of the preciousness of the blood of Christ in the sanctification of the believer in the truth, than ever before ; and my prayer to Almighty God for you and the flock everywhere is that He who hath committed this work to us, and is abundantly able to keep us from falling, may in the end present you and us and all, together, faultless before the throne of His glory with exceeding joy.

(Conference decides that when it adjourns it shall adjourn without a day.)

(Clerk reads the record of to-day's proceedings with the closing minute.)

Conference adjourns *sine die*.

[EXPLANATION.—In a few instances the name of the speaker was not understood by the stenographer, and in case the remarks were brief she had, necessarily, to pass on without getting the name. In such cases the remarks have been credited to "A Friend." Also many expressions of approval, of assent or dissent, interspersed amongst the longer remarks, or made simultaneously or in rapid succession upon the call of the Chairman for the voice of the Conference, are not noted, their substance being given in the decisions and announcements by the Chair.

COMMITTEE ON PRINTING.]

NAMES AND ADDRESSES

Of the Delegates present at the General Conference of Friends, held
in Richmond, Ind., beginning 9th mo. 23d, 1887.

FROM LONDON YEARLY MEETING.

Joseph Bevan Braithwaite, 312 Camden Road, London, England.
Joseph Storrs Fry, Bristol, England.
Charles Brady, Barnsley, England.
George Gillett, 314 Camden Road, London, England.
Sarah Satterthwaite Clark, Street, Somerset, England.
Maria Richardson, Cherry Hill, York, England.

FROM DUBLIN YEARLY MEETING.

James N. Richardson, Lissue, Lisburn, Ireland.
Thos. White Fisher, 24 Anglesea street, Dublin, Ireland.
George Grubb, 6 Smithgrove Terrace, Cork, Ireland.

FROM NEW ENGLAND YEARLY MEETING.

Wm. O. Newhall, Lynn, Massachusetts.
Benj. F. Knowles, Providence, Rhode Island.
Ruth S. Murray, New Bedford, Massachusetts.
Hannah J. Bailey, Winthrop Centre, Maine.
Augustine Jones, Providence, Rhode Island.
Alfred H. Jones, China, Maine.
Elizabeth T. Larkin, Peabody, Massachusetts.
Timothy B. Hussey, North Berwick, Maine.

FROM NEW YORK YEARLY MEETING.

James Wood, Mt. Kisco P. O., New York.
Augustus Taber, Westchester, New York.
David H. Lane, Chappaqua, New York.
James M. Haviland, Poughkeepsie, New York.

Wm. H. S. Wood, 56 Lafayette Place, New York City.

Wm. L. Dean, Batavia, New York.

Mary Jane Weaver, Batavia, New York.

Ann M. Haines, Buffalo, New York.

FROM BALTIMORE YEARLY MEETING.

Dr. James Cary Thomas, 1228 Madison avenue, Baltimore,
Maryland.

Mary Whitall Thomas, 1228 Madison avenue, Baltimore,
Maryland.

Dr. Caleb Winslow, 924 McCulloh street, Baltimore, Maryland.

Mary S. Edge, Darlington, Maryland.

John Pretlow, Franklin, Virginia.

Mary Snowden Thomas, 714 North Howard street, Baltimore,
Maryland.

Francis White, corner Gay and Lombard streets, Baltimore,
Maryland.

Jane E. White, corner Gay and Lombard streets, Baltimore,
Maryland.

FROM NORTH CAROLINA YEARLY MEETING.

Joseph Moore, New Garden, North Carolina.

Mary Chawner Woody, New Garden, North Carolina.

Abigail N. Mendenhall, Deep River, North Carolina.

FROM OHIO YEARLY MEETING.

David B. Updegraff, Mt. Pleasant, Ohio.

Jacob Baker, Damascus, Ohio.

Sarah E. Jenkins, Mt. Pleasant, Ohio.

Lida G. Romick, Ashley, Ohio.

Asa Pim, East Rochester, Ohio.

Wm. J. Harrison, Mt. Pleasant, Ohio.

Wm. G. Hubbard, Columbus, Ohio.

James Farmer, Cleveland, Ohio.

Edward G. Wood, Newcomb, Michigan.

Israel P. Hole, Damascus, Ohio.

Hannah B. Tatum, Cleveland, Ohio.

Hannah W. Blackburn, Zanesfield, Ohio.

John Butler, Damascus, Ohio.

Mary C. Wood, Tecumseh, Michigan.

FROM INDIANA YEARLY MEETING.

Francis W. Thomas, Dunreith, Indiana.
William P. Pinkham, Spiceland, Indiana. (Now Lynn, Massachusetts.)
Timothy Nicholson, Richmond, Indiana.
Allen Jay, Richmond, Indiana.
Thomas N. White, Lewisville, Henry County, Indiana.
Robert W. Douglas, West Milton, Miami County, Ohio.
Mahalah Jay, Richmond, Indiana.
Naomi W. Harrison, Richmond, Indiana.
Tamar T. Hill, Richmond, Indiana.
Mary H. Goddard, Muncie, Delaware County, Indiana.
Esther G. Frame, Jamestown, Ohio.
Alice Bergman, Middle Point, Ohio.

FROM WESTERN YEARLY MEETING.

Barnabas C. Hobbs, Bloomingdale, Indiana.
David Hadley, Hadley, Indiana.
Drusilla Wilson, 446 Park avenue, Indianapolis, Indiana.
Francis C. Jenkins, Georgetown, Illinois.
Lucinda M. Edwards, Westfield, Indiana.
Martha J. Binford, Thorntown, Indiana.
Samuel Trueblood, Salem, Indiana.
William L. Pyle, Indianapolis, Indiana.
Nathan H. Clark, Westfield, Indiana.
Eliza C. Armstrong, Center Valley, Indiana.
Calvin W. Pritchard, 56 Wabash avenue, Chicago, Illinois.

FROM IOWA YEARLY MEETING.

William P. Smith, Earlham, Iowa.
Isom P. Wooton, Le Grand, Iowa.
Benjamin Trueblood, Oskaloosa, Iowa.
Jane B. Votaw, Marshalltown, Iowa.
John Henry Douglas, Des Moines, Iowa.
Charles Hutchinson, Des Moines, Iowa.
Dr. Elias Jessup, New Providence, Iowa.
Abby G. Mendenhall, Minneapolis, Minnesota.
Dr. Jehu H. Stuart, 1811 Portland avenue, Minneapolis, Minnesota.
John F. Hanson, Mt. Vernon, Dakota.
Addison White, New Sharon, Iowa.

FROM CANADA YEARLY MEETING.

John R. Harris, Rockwood, Ontario.
John T. Dorland, 57 Hayward street, Cleveland, Ohio.
Samuel Rogers, 107 Avenue Road, Toronto, Ontario.
Howard Nicholson, Fonthill, Welland County, Ontario.
Hannah J. Cody, New Market, Ontario.

FROM KANSAS YEARLY MEETING.

Dr. William Nicholson, Lawrence, Kansas.
William H. Coffin, Lawrence, Kansas.
Washington Hadley, Lawrence, Kansas.
Rachel C. Woodard, Hesper, Kansas.
Jesse W. Wilmore, Barclay, Kansas.
Miriam A. Maxwell, Sterling, Kansas.

MEMBERS OF PHILADELPHIA YEARLY MEETING,

Present and invited to seats in the Conference as honorary members.

Dr. Henry Hartshorne, Germantown, Philadelphia, Pennsylvania.
David Scull, Overbrook, Philadelphia, Pennsylvania.
John B. Garrett, Rosemont, Pennsylvania.
Dr. James E. Rhoads, Bryn Mawr, Pennsylvania.

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